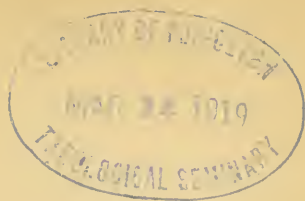


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A.



GRAMMAR
OF THE
HEBREW LANGUAGE.

BY
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P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nögelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus *כֶּתֵב katal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, are purely artificial. Cumbersome as they are, they are not exhaustive, and the student often finds no little difficulty in deciding to which declension certain nouns of frequent occurrence are to be referred. For these reasons they were abandoned by Nordheimer, who substituted a different system, which is itself, however, more perplexing than serviceable. The fact is, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

PRINCETON, *August 22d*, 1861.

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PART FIRST.

ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אותיות) and points (נקודים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶּפֶת Aleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gi'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Āyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus **ב** with a point in its bosom has the sound of *b*, **ב** unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; **צ** is pronounced as *g*, **צ** unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; **כ** is *d*, **כ** unpointed is the aspirate *dh*, equivalent to *th* in *the*; **ק** is *k*, **ק** unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of **צ**, is commonly neglected in modern reading; **פ** is *p*, **פ** unpointed is *ph* or *f*; **ת** is *t*, **ת** unpointed *th* in *thin*. The letter **שׁ** with a dot over its right arm is pronounced like *sh*, and called *Shin*; **שׂ** with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְּלֵת *shibboleth* with סִבְּלֵת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוֶה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be bereaved*, שָׁבִיל *to be wise*, כָּבִיל *to be foolish*; שָׁכַר *to be drunken*, שָׂכַר *to hire*, סָכַר *to shut up*; שָׁוֶה *to look*, שָׁוֶה *to rule*, סָוֶה *to turn back*; שָׁפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁח, שָׁכַלְתָּ Eccles. 1 : 17 for סָכַלְתָּ. The original identity of ש and ש is apparent from the etymological connection between שָׁאָר *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁעַר *to shudder*, שָׁעֲרָה *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, **ס** and **ז**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **ס** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ז** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **זְמַרָה** *Γόμορρά*, **זְרִי** *ῥί*, **זְמַרָה** *ῥαμολή*. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׁמַרָה** *Sh'mang*, **זְמַרָה** *gnūmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; ז פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ן ף ך , or closed up by joining its last with its initial stroke, thus ם .

a. The few instances in which final letters are found in the middle of words, as לְכַרְבֵּה Isa. 9 : 6, or their ordinary forms at the end, as יָהֵב Neh. 2 : 13, מֵן Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכֵהָ Ps. 80 : 16, or smaller, as בְּהַבְרֹאִם Gen. 2 : 4, or above the line, as מְזַרֵּר Ps. 80 : 14, or inverted, as בְּסֵטֶה Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשְׁתַּחֲוֶה Gen. 33 : 4, סֵלָא Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִנְשֵׁהָ Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In וְגֵהֶן Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וַיְבִרְכֵהָ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of *Ἀλφᾶ*, etc., which points to the Aramaic form אָפִּיָּא.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Heth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (ק omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and פ are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ט ח ו	(כ)	נ מ ל
Rough	ע	ת ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ד, in Greek γ and ζ, become in Latin C and G, while ת, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א	ה	ו	י	Vowel-Letters,
		א	ה	ה	ע	
Medium,	{	ל	מ	נ	ר	Liquids,
		ז	ס	צ	ש	
Strong,	{	ב	פ	ק	ט	} Aspirates and Mutes.
		ג	כ			
		ד	ת			

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ה and middle forms פ ק ט, which may be either aspirated or unaspirated, the two last have each an additional representative פ ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V. as י into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words אֶתָּן מֹשֶׁה וְקָלֵב (Ethan Moses and Caleb); of these, besides other uses, אֶתָּן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הֶאֱמַנְתִּיר are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ת in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמֵלֶכְתָּ בִּינָה *for his work is understanding*; אֲנִי שְׁלֵמָה *I Solomon am writing*; אֶךְ הַבְנָה *only build thou my peace*; כְּשֶׁתֵּיל אֵב הַמֶּוֹן *like a branch of the father of multitude*; מֹשֶׁה כָּתַב אֵלֵינוּ *Moses has written to us*. To which Nordheimer has added שָׂאֵל הוֹן מִכְחָבִי *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, אֶהּ אֶהּ, occupying the vacant space with some letter, as ק, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. וְגו' *for וְגוֹמֵר et completio = etc.*

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of ת with the letters immediately preceding; thus 500, הָק or הָ, 600, תָּר or תָּ, 700, תָּרָק or תָּר, 800, תָּת or תָּ, 900. Thou-

sands are represented by units with two dots placed over them, thus ש' 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus רבב 421. Fifteen is, however, made not by י"ה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבַר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דִּבֶּר *speak* and הִדְבִּיר *speak- ing*, in Prov. 25: 11 דִּבְרֵי *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 הַדְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 מִדְּבַר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיַּחְשְׁבֵהֶם is in Jer. 32: 37 first וַיַּחְשְׁבֵהֶם *and I will bring them again*, and then וַיַּחְשְׁבֵהֶם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels \bar{i} and \bar{e} of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *a* when written at all, as it very rarely is, is denoted by א, e. g. לאט *lat* Judg. 4: 21, דאג *dag* Neh. 13: 16 K'thibh, קאם *kam* Hos. 10: 14, זאזל *zāzēl* Lev. 16: 8, ראש *rāsh* Prov. 10: 4 and in a few other passages, ראמות sometimes for *rāmōth*, צואר *tsavvār*, אבאסאך Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *a*, which is much more frequently written, is denoted by ה, e. g. גלה *gālā*, מלכה *malkā*, אתה *atta*, rarely and only as an Aramæism by א, e. g. חגא *khogga* Isa. 19: 17, קרחא *korhha* Ezek. 27: 31 K'thibh, גבהא *gab'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צויהם or צויהם *tsivvīthīm*, צויהי *tsivvīthī*; שבו or שבו *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מיניקות *mēnīkōth*, נסוגתי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. ראש *rēsh* Prov. 6: 11, 30: 8, and perhaps ינאץ *yānēts* Eccles. 12: 5; זאח *zōth*, פראח *pōrōth* Ezek. 31: 8, בצאחו *bits'ōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מלכē *malkhē*, מלכו *malkō*; היה *h'yē*, פרעה *parō*; לו *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יהיה *yih'yē*, ההייתה or ההינה *tih'yēnā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סבב or סובב, only once סביב 2 Kin. 8: 21; *ya'kobh* is יעקב except in Jer. 33: 26 where it is יעקוב; *thēāse* is הנהשה, but in Ex. 25: 31 הינשה; *ēthām* according to the analogy of similar grammatical forms would be אחם, but in Ps. 19: 14 it is איהם; *hēmār* is in Jer. 2: 11 written in both the usual and an unusual way, המיר and הימיר; *m'lākhīm* is מלכים except in 2 Sam. 11: 1, where it is מלאכים; *g'bhūlōth* is in Deut. 32: 8 גבולת, in Isa. 10: 13 גבולת, in Ps. 74: 17 גבולות; *lō* meaning *not* is לא, meaning *to him* is לו, though these are occasionally interchanged; *zō* is written both זה and זו; and *pō* פה and פו. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אלה *lō'h*, אלהים *lohīm*; נאח *nāthūn*, נח *n'thūnīm* or נחם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כיה *kō'h* Dan. 11: 6, always elsewhere כה *kōdhesh* Dan. 11: 30, for קרש *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere commonly דוד. This must, however, be taken with considerable abatement, as is shown by such examples as *addirīm* אדירים Ex. 15: 10, אדרם Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rīshon*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ǒ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.

קָמֶץ	Kā'-mets	<i>ā</i>	ֿ
צֶרֶךְ	Tsē'-rē	<i>ē</i>	ֿֿ
חֹלֶם	Hhō'-lem	<i>ō</i>	ֿֿֿ

Short Vowels.

פָּתַח	Pát-tahh	<i>ǎ</i>	ֿ
סֶגוּל	Se'-ghōl	<i>ě</i>	ֿֿֿ
קָמֶץ חֹטֵף	Kā'-mets Hhā-tūph'	<i>ǒ</i>	ֿֿֿ

Doubtful Vowels.

חִירֶק	Hhī'-rik	ֿֿ	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	ֿֿֿ	} <i>ū</i> or <i>ũ</i>
קִבּוּץ	Kīb'-buts	ֿֿֿ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī^a, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm,

e. g. שֹׁמֶר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שֹׁ will be *ōsh* and שֻׁ *ōs*; if it have itself no vowel-sign, שֹׁ will be *sō* and שֻׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וְ. It will be observed that there is a double notation of the vowel *u*. When there is a וְ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וְ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וְ. = *ī*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וְ. but וְ. The punctuators never introduced the letter וְ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וְ. and וְ, וְ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אֶהְרִי *Elh^evi*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghes forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghes forte belong only to consonants: thus קוֹיָה *kōvekā*, מִצֹּת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ר), וְהָיָה *v'hāyā* קִיָּיָם *kīyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בַּי *bī*, מֵי *mē*, גַּי *gē*, בּוֹ *bō*, לוֹ *lō*, but שָׂרִי *sāray*, גּוֹי *gōy*, גָּלִי *gālūy*, תָּו *tāv*, שָׁלִי *shālēv*, זֵי *zīv*; the combination וִי is pronounced *āv*, עָוִי and אָנֹו *ānāv*, סָתִי and סָתֹו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. טַלֵּה *tīlē*, רִשְׁוֹן *rīshōn*, פֹּרָה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. רִבְּוִיָּה Jer. 27:20, הִבְּוִיָּה Ezek. 27:15, מִן־רִבְּוִיָּה Ps. 30:4, רִבְּוִיָּה Isa. 44:17, לִבְּוִיָּה Jer. 33:8, וְהִבְּוִיָּה Nah. 1:3. In אֲוִיָּה 2 Chron. 8:18, and בְּמִוִּיָּה Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פֶּדֶה־צֹר Num. 1:10, עֶשְׂה־אֵל 2 Sam. 2:19, also written עֶשְׂה־אֵל 1 Chron. 2:16. In such words as נוֹשֶׁבֶה Jer. 22:6, שֶׁבֶה Deut. 21:7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings נוֹשְׁבוּ, שֶׁבְּוֹ §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ĩ* was scarcely ever and *ũ* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (וֹ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוֹת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, כָּמוֹס *kāmūs*.

a. Hhirik with Yodh is short in וְהַמִּיתִי *vah^amittī* 1 Sam. 17:35, בִּיקְרוּתִי *bikk^rrōthehā* Ps. 45:10, לִיקְהָה- *likk^rhath* Prov. 30:17. In צִקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsīk^rlag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חוּקִי *hhukkē*, לְאֻמִּים *l^uummīm*, חוּקָה *hhukkā* Ps. 102:5, אֶלְגֻמִּים 2 Chron. 2:7, זִינָה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'vā (שָׁׁׁ emptiness, or as written by Chayug, the oldest of Jewish grammarians, שְׁׁׁ), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשִׁמְרָם, מִלְכָּה, קִשְׁטְ, נִחֲתִי, אֲתִי, אֲמִתִּי. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִיגִיקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **הַשָּׂאֵת**, **וַבָּאֵת** Ruth 3 : 4; **וְהָיִיתָ** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וַבָּאֵת** 2 Sam. 14 : 3; **וְהָיִיתָ** 2 Sam. 14 : 2; **וְהָיִיתָ** Judg. 13 : 3; **וְהָיִיתָ** 1 Kin. 11 : 13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed *otiant*, and is left unpointed, e. g. **הוּא רְבוּא וַיֵּרָא הָטָא**.

a. Final **ך** may receive *Sh'va* for the sake of distinction not only from **ק**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ك** in Arabic. In such forms as **רַגְלֵי** *Sh'va* is omitted with the closing letters because the **י** is not sounded.

2. *Sh'va* may be either silent (**נָח** *quiescens*), or vocal (**נָד** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a *Sh'va* so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **בְּקַדְחֵם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) *Sh'va* was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וַאֲבַדְהָ** *ʔabbēdh*, **וַשֵּׁת** *s'ēth*, **דְּאֻ** *d'ū*, and if accompanied by *Methegh*, § 44, it had the full sound of that vowel, e. g. **סֻאֻ** *sūū*, **תִּלְחִי** *tīlhī*, **לֹולָם** *lōolām*. (2.) Before *Yodh* it inclined to *i*, e. g. **בְּיָאֻכֹּב** *b'ya'kōbh*, **כְּיוֹם** *k'yōm*, and with *Methegh* was sounded as *Hhirik*, e. g. **בִּיָּאֻד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָאֻחַ** *b'rākha*, **גְּלִילִים** *g'ṭilīm*, and with *Methegh* was pronounced as *Pattah* **בַּמֶּאֱחֹלֹת** *bamakhēloth*.

3. *Sh'va* may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Patahh ֿ; thus, מֹדֶה *mōdh*.

Hhātēph-Seghol ֿ; thus, מֹרֶה *mōr*.

Hhātēph-Kamets ֿ; thus, מֹלֶה *h'lh*.

a. Hhātēph (חֲטָף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Patahh מֹדֶה Gen. 2:12, מֹרֶה Gen. 27:38; Hhateph-Kamets מֹלֶה Gen. 2:23, מֹלֶה Jer. 31:33; but never Hhateph-Seghol except מֹרֶה 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. מֹרֶה 2 Kin. 2:1, מֹרֶה ver. 11.

PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ו, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Patahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּהֿ *rū^ahh*, שָׁמֹהֿ *shāmō^a*, מַגְבִּיהֿ *maghbī^ah*, שָׁמֹהֿ *shāma^at*, יִהְיֶהֿ *yī^ahhd*.

a. Some grammarians deny that Patahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Patahh, and that שָׁמֹהֿ should accordingly be read *shāmaat*, and יִהְיֶהֿ *yihhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Patahh furtive, and represent an antecedent vowel-sound. In some manuscripts Patahh furtive is written as Hhateph-Patahh, or even as simple Sh'va; thus, מֹרֶה or מֹרֶה for מֹרֶה.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of א occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. כֶּהָ ל'khā, נוֹלָה ō-lā. (The first syllable of this second example begins, it will be perceived, with the consonant נ, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֶּם kam-tem, הִלַּכְתָּ hā-lakht. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוּעַ z'rō', אָנִי ānī are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֶלֶהִים	בָּרָא	בְּיוֹם	אָדָם	תּוֹלְדוֹת	סֵפֶר	זֶה
ā-dhā'm	ʿlo-hī'm	b'rō'	b'yō'm	ā-dhā'm	to-l'dhō'th	sē'-pher	zē'

Gen. 5 : 1. אֵתוּ אֶתָּה אֶלֶהִים בְּרִשׁוֹת

o-thō'	ā-sā'	ʿlo-hī'm	bidh-mā'th
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b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטָלַת $k(1) + a(2) = 3$, $t(1) + a(1) + l(1) = 3$. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הֶ֫עֱתָ $h\ddot{a}-\acute{e}th$ is for הֶ֫עֱתָה, and הֶ֫חֱזָה $h\ddot{a}-h\acute{u}'$ for הֶ֫חֱזָה: such words as הֶ֫עֱתָה, הֶ֫חֱזָה, הֶ֫עֱתָה, הֶ֫חֱזָה, הֶ֫עֱתָה are formed after the analogy of הֶ֫עֱתָה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּ֫לְתִּישָׁאֵר $b\acute{e}l-t'sh\ddot{a}ts\ddot{a}r$; though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. הֶ֫עֱתָהּ, הֶ֫חֱזָהּ, הֶ֫עֱתָהּ. The same is the case when a long vowel is retained before Makkeph, e. g. שֶׁ֫ת־לִּי. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרָשׁ or יִרָשׁ $y\ddot{i}-rash$, יִבְחֵה or יִבְחֵה $y\ddot{i}bh-n\ddot{u}$, גְּבִלּוֹ or גְּבִלּוֹ $g'b\ddot{h}\ddot{u}-l\ddot{o}$, יִלָּד or יִלָּד $yul-ladh$, כָּלָם or כָּלָם $kul-l\ddot{a}m$, מִעֲדֵי

or מֻזְזִי *mūzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גְּבִיל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, מֶן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. רָזַח, רָזַחְךָ, רָזַחְךָ.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יִרְאֶה-לָּךְ, יִרְאֶה-לָּךְ Gen. 22 : 8, which follow the analogy of יִקְטֹל, and in סָבְרִי Isa. 10 : 34, קָמְצִי the first vowel is short; in יִשְׁמְךָ, גְּבִלְכֶם the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֵי *yī-r'ū*, from יִרָא to *fear*, and יִשְׁנֵי *yī-sh'nū* from יִשָּׁן to *sleep*; but יִרְאֵי *yir-ū* from יִרָא to *see*, and יִשְׁנֵי *yish-nū* from יִשָּׁה to *do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֲפָשִׁי *lhoph-shī*, מֶלֶח *mā-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֲכָמָה *hhokh-mā*, חֲכָמָה *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בִּתְּחִי *bo-kh°rī*, תֹּבְחֶדְהֶם *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus רִאֲיוֹת with the prefixed conjunction *vo°niyyōth*, הָאֲנִיָּה with the article *hā°niyyā*; יַעֲמֹד in the Hophal *yo°madh*, יִתְאַלֶּה Isa. 44:13 in the Piel *y'thā°-rēkhū*. The first vowel is *ō* in אֶחָדִים from אֶחָד, קָדְשִׁים from קָדַשׁ, קָדַשׁ from קָדַשׁ, אֶשְׁקֶה־לָּי Isa. 38:14, קָבֵה־לִּי Num. 22:11, אָרַה־לִּי Num. 23:7 and the like, and the first two vowels in such words as מֶאֱסָךְם from פָּעַל Isa. 30:12 from מָאֵס, קָרַבְתָּם Deut. 20:2, קָטַבְתָּ Hos. 13:14, קָטַלְתָּ 2 Chron. 10:10, קָבַלְתָּם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שִׁוְהִי Job 16:19 from שָׁוָה, חָרַשִׁים from חָרַשׁ, בָּמִיתִי from בָּמִיתָ, and in מֶאֱסָתָ, קָרַבְתָּ and the like, because it is originally and properly Kamets. The word שְׁמָרָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: קָרָפִי Ps. 38: 21, בָּל Ps. 35: 10, also Prov. 19: 7 (in some copies), and in the judgment of Ewald סָפֵד Judg. 19: 5, comp. ver. 8 and עָב Ezek. 41: 25; in Dan. 11: 12 קָרָנִים the points belong to the marginal reading וּרָם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִנֵּת Ps. 16: 5, קָרָב Ps. 55: 19, 22, סָדָה Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Dagheshe-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁחָה יֵשׁ Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *o*, e. g. וְלִגְבֹּי Ex. 21: 22 *v'nāgh'phū*, וְלִבְרִי Ex. 21: 35 *ūmakh'rū*. § 45. 5.

b. Inasmuch as מַחְרֵה is derived from מַחֵר *māḥār*, its first vowel might be suspected to be *a*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in מַחְרֵה 1 Sam. 13: 21, מַחְרֵה Eccles. 12: 11

and הַלִּי Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קֶרֶן Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָשָׁף *jasper*, and בִּרְקָא *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (τ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קֶרֶן Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if (τ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *a*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *a* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'kharṭām*, זָכְרָה *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent : זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְרִי *zikh-rū*, תִּקְטֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Dagghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows : הִזְכָּרִים = הַזְכָּרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables ; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיִּבְחַשׁ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַל *hal'lū*, קָלַל *kil'lath*, צִלַּל *tsil'tō*, אָלַל *al'lay*, חָקַק *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִנֵּה, for example, ה belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ת כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Dagghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1 : 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבֵיתוֹ בְּאֵי Ex. 1 : 1, וְעַתָּה : פֶּן Gen. 3 : 22, or ending in a consonant, מִצְלִיחַ הָרָקִי, אֶל־בְּנֵי Gen. 24 : 42 ; but not if it follows a word ending in a vowel and having a conjunctive accent, הָיְתָה לָהֶם, פָּנֵי תַהוֹם Gen. 1 : 2. The sacred name יְהוָה is followed by Dagghesh-lene, even though it may have a conjunctive accent, Num. 10 : 29, Deut. 3 : 26, Josh. 10 : 30, 11 : 8, Ps. 18 : 21, because in reading the Jews always substitute for it the word אֶל־יְיָ, which ends in a consonant. In a very few cases, however, e. g. אֶל־יְיָ בָּם Ps. 68 : 18, קוֹרְאֵהוּ Isa. 34 : 11, שִׁלְךָ בָּהּ Ezek. 23 : 42, Dagghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Dagghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמִיעָה, יִסְתַּחֲרֶהָ ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. גְּבֻרָתָם, וּבְבִית.

a. The primary signification of the name Dagghesh is commonly explained from the Syriac ܕܓܝܫ (דִּגִּשׁ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12 : 18, the passage quoted to prove the word, the true reading is ܕܓܝܫ (דִּגִּשׁ). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܕܓܝܫ softness), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܓܝܫ hardness), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἔξω; μεθ' ἑμῶν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bbabh* with the prefix ב becomes בִּלְבַב *bil'bbabh*, not בִּלְבַב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹד, עֲבֹדוּ, עֲבֹדְם, עֲבֹדוּ from עָבַד; yet with occasional exceptions, as בָּאֲסָפָם Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הִעָבְדוּ, הִעָבְדְם for הִעָבְדוּ, הִעָבְדְם. (3) The construct plural of nouns עֲבָדִים from עָבַד, מְלָכִים from מָלַךְ, מְרַחֲמִים from רָחַם, though with occasional exceptions, as רִשְׁטָי Cant. 8: 6, but רִשְׁטֵי Ps. 76: 4, צִמְחֵי Isa. 5: 10, חֲרֻפּוֹת Ps. 69: 10, בְּרִבֵּי Gen. 50: 23, but בְּרִבְיָהֶם Judg. 7: 6; בְּנֵי from בָּנָה are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in הָ, מְלָכָה from מָלַךְ, מְרַחֲמָה from רָחַם, עֲבָדָה (only occurring with suffixes) from עָבַד, but not מְרַחֲמָה. Also a few other nouns of different forms, viz.: נִרְבְּחָה, נִרְבְּחֵי, but נִרְבְּחִים. (5) After prefixes, as He interrogative, e. g. הִיָּרְבְּתָם Gen. 29: 5 from יָרַב, and inseparable prepositions, e. g. לְרִבֵּי from רָבַע, בְּרִבָּה from רָבַח, בְּרִבֵּי from רָבַח. Usage is not uniform in the case of Kal infinitives follow-

doubled in the pronunciation; thus, וַיִּמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ה ך, which on account of their weakness do not admit of reduplication. The letter ך, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שְׂרָאֲךָ, מְרָךְ.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְּקֹד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ך may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (ّ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

Isa. 27:8, and possibly אָרָאָאָם Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

אָבָרָה Hos. 3:2.	רָקָה 1 Sam. 28:10.	סָבָל Isa. 9:3, 10:27.
בִּקְרוֹתָיִךְ Ps. 45:10.	בְּסִחוֹתֶיכֶנָּה (?) Ezek. 13:20.	עָנָבִי Deut. 32:32.
הִזְכָּרְתִּים Am. 5:25.		עֲנִיתִי 2 Sam. 23:27, Jer. 29:27.
הִבְצַעְתָּהּ Gen. 18:21.	בְּנִלוֹתָהּ Isa. 33:1.	
הִבְחַנְתָּ Gen. 37:32.	מִשְׁתָּהֲרוּ or מִשְׁתָּהֲרוּ Ps. 89:45.	עֲבָרִים Isa. 58:3.
הִלָּכֵן Gen. 17:17.		עֲצִיבִיתִיכֶם Am. 5:21.
חֲתָאִיהֶם 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִמְגָּרוֹת Joel 1:17.	עָקָבִי (?) Cant. 1:8.
	מִמְרָרִים Job 9:18.	עָקָבוֹת Ps. 89:52.
הִמְרוֹתָם Job 17:2.	מִזְוָרוֹךְ Nah. 3:17.	עֲקֹבוֹתָיִךְ Ps. 77:20.
הִצַּעֲרִינוּ Ex. 2:3.	מִקְדָּשׁ Ex. 15:17.	עֲשָׂבוֹת Prov. 27:25.
הִזְרִיפָהּ (?) Judg. 20:43.	מִקְרָה Deut. 23:11.	צִמְחָתֶיךָ Ps. 119:139.
	נִבְאֵי Job 30:8.	צִמְחָתוֹנִי Ps. 88:17.
הִהְעֵמָה 1 Sam. 1:6.	נָצְרָה Ps. 141:3.	קִשְׁוֹתָם (?) Ps. 37:15. Isa. 5:28.
הִלָּקְרוּ Isa. 57:6.	נָצְרָה Prov. 4:13.	שְׂבָלִי Zech. 4:12.
יָרָתָה Gen. 49:10.	נִתְקַנְיָהּ Judg. 20:32.	שְׂבָלוֹל Ps. 58:9.
לִיקָתָהּ Prov. 30:17.	סָבָבִי Jer. 4:7.	

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִרְבֵּי Judg. 5:7, 1 Sam. 2:5; וַיִּרְבֵּי Job 29:21; וַיִּרְבֵּי or וַיִּרְבֵּי Job 21:13; וַיִּרְבֵּי Isa. 33:12, Jer. 51:58; מִרְבֵּה Ezek. 21:15; נִקְרָבוּ Ezek. 6:9; נִשְׁתָּחָה Jer. 51:30; נִחָיו Ezek. 27:19; קָבָלָה (?) Isa. 19:6; and probably תִּהְיֶהֱלִי Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אָתָּה, נָתָּה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי; סָבִי, סָבִי; וַיִּרְבֵּי abridged from וַיִּרְבֵּי; וַיִּרְבֵּי from וַיִּרְבֵּי. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *ḡ*.; e. g. עָנָרִים for עֲנָרִים, כֶּסֶּאֱ for כֶּסֶּא, particularly after prefixes, as Vav conversive, the article and preposition ׀, so וְהָיָה, הַמְבַקֵּשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מְבַצֵּר Judg. 8:2 for מְבַצֵּר, מְבַצֵּר Isa. 22:10 for מְבַצֵּר, תִּזְכֹּרֶנּוּ from תִּזְכֹּרֶנּוּ. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּשְׁגֶּנָּה Ruth 1:13 for תִּשְׁגֶּנָּה.

MAPPĪK.

§ 26. Mappīk (מַפְיֵק *bringing out* or *uttering*), is a point in one of the letters א ו ה י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אַרְצָה *artsāh*, אַרְצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in א, וּבְיַאזִּי Gen. 43:26, Ezra 8:18, תְּבִיאֶנּוּ Lev. 23:17, רָאֵנּוּ Job 33:21, though called a Daghes in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RAPHÉ.

§ 27. Rāphe (רַפֵּה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghes-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַהִסְכֵּה Ex. 9:18, וְשִׁעְרָה Lev. 13:4, בְּחִטָּה Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תַּעֲשֶׂה-לָּךְ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא הָרַצָּה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ה may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartoloeii Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

*1. Sillak	(1)	סֵלָק
*2. Athnahh	(2)	אַתְנַחַח

CLASS II. *Kings.*

3. S'gholta	([•])	סְגֹלְתָא <i>postp.</i>
4. Zakēph Katōn	([˙])	זָקֵף קָטוֹן
5. Zakēph Gadhol	(^{˙˙})	זָקֵף גָּדוֹל
*6. Tiphhha	(_˙)	טִפְחָא

CLASS III. *Dukes.*

*7. R'bhī ^a	([˙])	רְבִיז
*8. Shalsheleth	([˙])	שְׁלִשְׁלֵת
*9. Zarkā	([˘])	זָרְקָא <i>postp.</i>
10. Pashtā	([˘])	פִּשְׁטָא <i>postp.</i>
11. Y'thībh	(_˘)	יְתִיב <i>prep.</i>
12. T'bhīr	(_˙)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	([˘])	פָּזֵר
14. Karnē Phārā	(^{˘˘})	קַרְנֵי פָרָה
15. T'līshā Gh'dhōla	([˘])	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	([˘])	גֵּרֶשׁ
17. G'rāshayim	(^{˘˘})	גֵּרֶשִׁים
*18. P'sik	([˘])	פְּסִיקוּ

The Conjunctive accents, or *Servants*, are the following,
viz. :

*19. Merkā	(_˙)	מֶרְקָא
*20. Mūāhh	(_˘)	מוּנָח
21. Merkā Kh'phūla	(_{˙˙})	מֶרְקָא כְּפֻלָּה
*22. Mahpakh	(_{˘˘})	מַחְפֵּף
23. Dargā	(_˙)	דֶּרְגָא
*24. Kudhmā	([˘])	קֻדְמָא
*25. Yerāhh ben Yōmō	(_˙)	יֶרַח בְּנֵי יוֹמֹ
26. T'līshā K'tannā	([˘])	תְּלִישָׁא קְטַנָּה <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Dagheshele in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, *small and great, causing suspension*; Tiphkha, *palm of the hand*; R'bhi, *square or reposing*; Shalsheleth, *chain*; Zarka, *dispersion*; Pashita, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphkha is also called Tarhhā (תַּרְחָא), Munahh with P'sik is called L'gharmeh (לְגַרְמֵה), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quouam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubia Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principial Disjunctives, Y'thibh and P'sik being omitted altogether.

§ 30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיִּשָּׂא Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיֵּלֶךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44 ; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֶשֶׁר Gen. 1 : 7, מִלְאֲכָה Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֶשֶׁר Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide ; thus, in וַיִּרְעֶה Gen. 26 : 4, צִמְתָּהּ Deut. 16 : 3, the accent is Pashta, but in וַיִּלְוֶנָה Gen. 17 : 8, צִמְתָּהּ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֶשֶׂב Gen. 1 : 11, כִּי Gen. 31 : 6, Deut. 10 : 17 ; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיִּהְיֶה Gen. 2 : 14, כִּי Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide ; thus, in וְהָיָה the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhira of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	(∴)	הַקְטוֹרֶה
2. Athnahh	(א)	הַקְטוֹרֶה
3. Merka-Mahpakh	(ם)	הַקְטוֹרֶה

Class II.

4. R'bhi ^a	(')	הַקְטוֹרֶה
5. Pazer	(ם)	הַקְטוֹרֶה
6. R'bhi ^a Geresh	(')	הַקְטוֹרֶה
7. Tiphkha initial	(א)	הַקְטוֹרֶה <i>prep.</i>
8. Zarka	(ם)	הַקְטוֹרֶה <i>postp.</i>
9. P'sik	(א)	הַקְטוֹרֶה <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּר
11. Merka-Zarka	(, ~)	הַקְבֹּר
12. Mahpakh	(<)	הַקְבֹּר
13. Mahpakh-Zarka	(< ~)	הַקְבֹּר
14. Munahh	(,)	הַקְבֹּר
15. Munahh superior	(')	הַקְבֹּר
16. Yerahh ben Yomo	(,)	הַקְבֹּר
17. Kadhma	(')	הַקְבֹּר
18. Tiphhha	(,)	הַקְבֹּר
19. Shalsheth	(')	הַקְבֹּר

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalsheth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesht-lene will not be inserted in a following initial aspirate, e. g. עֲשֵׂשָׁה בְּזֶזֶס Ps. 31:10, מְבֹא פְהָהִים Prov. 8:3, רְחֹפְשִׁי בְּמִזְמוֹר Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalsheth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָע *from below*), and in the latter Milēl (מִלְעִיל *from above*).

that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

[illegible]

a. Paragogic ה, receives the secondary accent Methegh in אֶרֶם פְּהֵנָּה
Gen. 28 : 2, 5, 6, 7.

2. The appending of a simple syllable, such as the

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily, inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson, pérsonate, pérsonally, persónify, personálicity, personification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מָחָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מִחָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבַח; אָחַז *he has seized*, but אֶחָז Job 23 : 9 *I shall see* from הָחֹז; יָרַע *it shall be evil* from רָעַע, יָרַע *he shall feed* from רָעָה; מָרָה *he was rebellious*, מִרָה *it was bitter* from מָר; קִימִי *arise thou (fem.)*, קִימִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz. :

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִילָה Gen. 1 : 5, בָּנָה לְיָר Gen. 4 : 17, אָזְלָה לְיָר Deut. 32 : 36, וְהִתְאַבְּדוּ דְרָךְ Ps. 2 : 12, לָתֵת לָהּ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לָבֵּשׁ קָיִן Num. 24 : 22, נָבֵל אֵיץ Isa. 40 : 7, הִשְׁמַע עִם Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנֹכִי, אֲנֹכִי; אֲתָהּ, אֲתָהּ; עָתָה, עָתָה; בָּלִי, בָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְיִלְכֹּד, וְיִלְכֹּד; so וְיִגְמֹל, וְיִגְמֹל, וְיִגְמֹל. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. יִרָא Gen. 41 : 33 for יִרָא; so תִּרָא Zech. 9 : 5, Mic. 7 : 10, הִשָּׁע Ps. 39 : 14 for הִשָּׁע.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : הָאָרֶץ . . . אֱלֹהִים; three clauses

are much less frequent, Gen. 1 : 7 : הָרְקִיעַ . . . לְרָקִיעַ . כֵּן : 23 : 16, 24 : 30, 26 : 28.

a. In Job 1 : 8 S'gholta occurs in a verse of two clauses without Athnahn, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhōl, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahn is divided into five sections, יָמֹושׁ . . . מִפִּיָּה . . . לְרִלָּה . . . לְעִשְׂוֹת . כִּי, in 2 Kin. 1 : 6 into six, אֶלִּיר . . . יְהִיָּה . . . בְּנִשְׂרָאֵל . שְׁלֵחַ לְדָרֶשׁ . . . עֲקֶרֶן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahn in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^k Pashta ^p, Mahpakh ^m, Y'thibh ^y.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhir, Gen. 1 : 4. If T'bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T'lisha K'tanna, Gen. 2 : 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G'rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T'lisha K'tanna, Gen. 2 : 5, or Munahh with P'sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12;

Ecel. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : אֶהְיֶה בְּשָׂרָךְ Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhi^a*.—The first Conjunctive before R'bhi^a will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi^a will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where **וְאִם-לֹא-יָדָעָה** corresponds to the preceding **וְאִם-לֹא-יָדָעָה**. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalshleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

and, according to some editions, in Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 2 Kin. 5: 1, and even by five, Josh. 19: 51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk: וַיִּהְיֶה Gen. 5: 5; Athnahh וַיֵּאמֶר Gen. 24: 34; Zakeph Katon וַיִּבְנֶה Isa. 1: 30; R'bhî^a וַהֲיִים Gen. 7: 19; Pazer וַיֵּאמֶר Gen. 22: 2; T'lisha Gh'dhola וַיִּקַּח Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23: 11: , , , , , Gen. 24: 7: ^ , ^ , ' ^, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22 ^ , ^ , ^ , 1 Chron. 15: 18 ^ ^ ^ ^ ^ ^ ^ ^, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14 ^ , ^ , ^ ^ . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיִּשָּׂע כָּרָם Gen. 9: 20, וַנִּזְכְּרָהוּ עֵינֵיהֶם Gen. 3: 5, וַיִּשְׁלַבֵּהוּ טָרֶם Gen. 19: 4.

a. In Gen. 24: 15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphkha is thus five times written upon the same word with Silluk, e. g. Num. 15: 21, and eleven times with

Athnahh, e. g. Num. 28 : 26. Munahh, Gen. 21 : 17, for which Kadhma is sometimes substituted, Gen. 18 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26 : 2 אֲנִי וְעַמִּי יִשְׂרָאֵל, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashta, Pashta and Y'thibh, 2 Kin. 10 : 30, Ezr. 7 : 25. Geresh and G'rashayim, Gen. 28 : 9.

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. : פָּנֶיךָ Ex. 20 : 3, i. e. either : פָּנֶיךָ or פָּנֶיךָ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola וְעַתָּה Gen. 5 : 29, וְעַתָּה Lev. 10 : 4, וְעַתָּה 2 Kin. 17 : 13, וְעַתָּה Ezek. 48 : 10, וְעַתָּה Zeph. 2 : 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a or Pazer, e. g. :
 : , Ps. 18 : 51, : , Prov. 1 : 10, ^ Ps. 41 : 7, ^ Ps. 7 : 6, , ^ Ps. 17 : 14.

8:13. If it be preceded by three Conjunctives, they will be $\text{Ps. 24:6, Ps. 10:2 (or Ps. 7:6), Prov. 26:25 (or Ps. 28:8 or Prov. 29:13), Ps. 4:8, Prov. 3:27}$. If it be preceded by four Conjunctives, they will be $\text{Ps. 89:2, Ps. 32:5, or Ps. 3:3 (in some editions)}$. If it be preceded by five Conjunctives, they will be Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi^a-Geresh, Ps. 1:1, 5:3, 10 . R'bhi^a-Geresh may be preceded by one Conjunctive, Ps. 5:4 ; by two, $\text{Ps. 8:2, or Ps. 31:10, 19}$; by three, or Ps. 73:4 .

There are occasional deviations from the Conjunctives of the table; thus, R'bhi^a-Geresh is in Ps. 34:8 preceded by Ps. 34:8 . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have Ps. 5:7 before Silluk, others Ps. 5:7 ; in $\text{Ps. 18:36, Prov. 30:17}$, some have $\text{Ps. 18:36, Prov. 30:17}$, others $\text{Ps. 18:36, Prov. 30:17}$; in Ps. 20:2 some have Ps. 20:2 , others Ps. 20:2 ; in Prov. 24:8 some have Ps. 24:8 , others Ps. 24:8 , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 before R'bhi^a-Geresh, in Ps. 18:44 , in Prov. 27:19 , in Prov. 21:17 ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

b. Train of Athnahh.—Athnahh may be preceded by one Conjunctive, $\text{Ps. 5:8 (or Prov. 8:30, 34), Ps. 5:3 (or Ps. 35:21, Ps. 69:2), Prov. 23:3, Ps. 14:3, Prov. 6:3 (or Prov. 16:10)}$; by two, $\text{Ps. 6:8 (or Ps. 7:17), Prov. 28:25, Ps. 5:2 (in some editions the latter example has Ps. 14:5, Prov. 11:12, 14:21, Ps. 37:1, Prov. 8:21, Ps. 25:16)}$; by three, $\text{Prov. 24:21, Ps. 6:6 (or Ps. 9:10, or Ps. 16:10), Ps. 10:17, Prov. 8:13, Ps. 18:50, Ps. 10:13, Prov. 6:27, Ps. 72:3}$; by four, $\text{Prov. 3:12, Prov. 24:16, Ps. 34:7, Ps. 32:2 (in some editions), Prov. 1:19, Ps. 65:2}$.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphhha initial, Ps. 1:6, 26:4 . Tiphhha initial may be preceded by one Conjunctive, Ps. 5:6 ; by two, $\text{Ps. 9:19 (or Ps. 14:1, or Ps. 16:9), Ps. 32:11, Ps. 35:14, 15, Prov. 25:20}$; by three, $\text{Ps. 23:6, Ps. 27:1, Ps. 12:5 (or Prov. 27:14), Ps. 9:14}$.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1 ,

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or Ps. 13:6), Ps. 21:10, Ps. 27:2 (or Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. Train of R'bbhi.—R'bbhi^a may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or Ps. 23:4, or Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or Ps. 5:9), Prov. 6:22, Ps. 18:1 (or Ps. 7:7, or Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or Ps. 39:6, or Ps. 3:8, or Ps. 41:14), Ps. 19:14 (or Ps. 39:12), Ps. 40:11, Prov. 21:31.

e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or Prov. 30:8), Ps. 32:5 (or Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or Ps. 28:5), Ps. 13:3 (or Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 23:29 (where some editions have).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. Tiphhlha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphhlha initial Ps. 16:17. 3. Writing two accents upon the same word, מִפְּנֵי תִּיִּהֶם Ps. 5:11, הִרְרִי Ps. 27:11, וַיִּרְאֵהוּ Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲזִי אֲמַלֵּל Ps. 6:3, Merka-Zarka הִשָּׁן פִּי Ps. 22:9, Mahpakh-Zarka בָּאֵה פִּי Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בִּצְצֵ Prov. 1:19, may be either בִּצְצֵ or בִּצְצֵ according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

MAKKEPH.

§ 43. Makkeph (מַקֵּפֶה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַלֵּץ, אֶתְּעַשֶׂה-לִּי Gen. 30:31, וְשִׁלֵּי-לִי Gen. 33:11, וְאֶתְּחַלֵּץ-לִי Gen. 12:20, 25:5, Ex. 20:11, עַל-כֵּן-דִּבֶּר-פָּשַׁע Ex. 22:8, עַל-כֵּן-בִּנְיָ-שָׁחַץ Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֶל, אֶל, אֶל, אֶל, אֶל, אֶל, אֶל, אֶל, אֶל, אֶל, אֶל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה-עָרִים Deut. 19:15, נֶפֶשׁ-הַיָּלֵד 1 Kin. 17:21, אֶמְרֵיהֶנּוּ Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּשִׁי, אֶתְּשִׁי, or failing this, will commonly receive the secondary accent Methegh, אֶתְּשִׁי, אֶתְּשִׁי.

a. Tsere remains before Makkeph in $\text{בֵּן, גֵּר, גֵּר, גֵּר}$; it sometimes remains and is sometimes shortened in שֵׁשׁ, שֵׁשׁ *six*, עַת e. g. Gen. 16:13 שֵׁש־יָהּוָה , but ver. 15 שֵׁש־בָּנוּ . It once remains according to some editions in אֶת־ Job 41:26, a word which is three times written אֶת without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. § 19. 2, a.

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִבְּה־פָּה Jer. 46:20, and perhaps פָּקַח־קוֹיָה Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בֵּר עֲלִים Lam. 4:3, בָּחַר בְּיָהֶם 2 Chron. 34:6, and probably אֶהְיֶה הָבוּ Hos. 4:18, לִחְפֹּר פְּרוּחַ Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בֵּר עֲלִים and בָּחַר בְּיָהֶם .

METHEGH.

§ 44. Methegh (מֶתֶגֶח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. $\text{וּמִתְקַנְנוּחַ, מִמִּסְגָּרוֹתֵיהֶם, בְּמִתְיָהֶם, לוֹצִיאֵי, רֹאשֶׁה, הָאָדָם}$. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה־לּוֹ Gen. 22:8, כִּרְאִם־לָהֶם 1 Sam. 21:7.

a. Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, הַשְׁאֲרֵלְךָ Num. 21:35, מִלֶּךְ-הַכְּתָן Num. 21:33, מִלֶּךְ-בָּבֶל Jer. 34:1, וְכָל-שְׂהָרוֹם Gen. 30:32, הַלְוֵאִיָּה 1 Sam. 21:12, כִּירֵלִי Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַיְדֵרְתִּי Deut. 4:26, הָרֹדְתִינִי Josh. 22:27, where the tone falls on the penult, הָהוֹרִקִים Jer. 26:21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. נֶאֱשַׁתְמָרָה 2 Sam. 22:24, וּמִתְהַלֵּל Job 1:7, מִתְהַלְּלוֹת Ezek. 42:5, שְׂאֵל-הָאִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאַסֵּם Jer. 33:24, אֶת-כָּל-הַמִּצְוָה 1 Kin. 21:1, הַיְזַרְעֲאֵלִי Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וַאֲמָרִי, יִהְיֶה, לְאִשֶּׁר, בְּשִׁגְלוֹתָ Gen. 30:38, וַיַּחֲרֹדִי; sometimes to intermediate syllables, § 20. 2, e. g. סִבְלִי Isa. 9:17, 10:34, עֲמָדָה Obad. ver. 11, particularly after He interrogative or when Daghesh-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח, הַתְּשִׁלֹּי, הַלְלוּ, כְּנָרוֹת, הַצִּפְרֹדָּאִים, לְמִנְצֵה, הַצִּפְרֹדָּאִים, כְּנָרוֹת, הַלְלוּ, הַתְּשִׁלֹּי, הַמִּשְׁלַח, Gen. 1:11, הַבָּתִּים Ex. 12:7, זֶחֶק 14:2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ē*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *ā*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיְנַבֵּה Gen. 6:19, וַיִּלְלָה Gen. 31:4, though it is sometimes,

e. g. וְלֹהֶב־הָיִל Gen. 1:18, וְשִׁיָּהּ Judg. 5:12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמֶהֱלֶה Gen. 32:22, וְנִגְלִי Gen. 45:25; and even three occur upon successive syllables, e. g. וּמִמְצַמְדֶּה Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְאֶחָדֶיהָ, וְהַשֵּׁבִי, לִישׁוּעָתָהּ, מִהַכָּהֶימ׃.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹחֶ-הָ Job 1:11, 2:5, הָעֵרִיצִי Job 19:6, נִנְתָּקָהּ Ps. 2:3, כְּמַהֲפֹחַת Jer. 49:18, כְּמַלִּי Ruth 1:11.

a. A Methegh so situated is called *Gaya* (אָגָא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Mā'rīkh* (מָאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39.
3. *b.*, e. g. אֶנְחֹמָם Isa. 66:13, לֹא־לֹהֶימָם Deut. 12:31, וְאֶשְׁרָם Zech. 7:14, וְלֹלֶ-אֶבְרָא Num. 10:23, וְנִקְהֶלֶי Josh. 22:12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲהָה Cant. 1:7, שְׁאֲהָה Cant. 3:1; שִׁיָּהּ Cant. 6:5, שִׁיָּהּ Lam. 4:9;

עֲרֹבוֹת Num. 31:12, עֲרֹבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֵלְכָּה Gen. 45:28, שְׂאוּ-זִמְרָה or שְׂאוּ-זִמְרָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קרי *read*), and K'thībḥ (כתיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thībḥ, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6:7 is connected the marginal note ויאמר קרי. The vowels here attached to the K'thībḥ belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thībḥ are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֹּאמְרוּ. Again, in ver. 9, תִּקְרֵי in the text refers to תִּקְרֵי קרי in the margin; the K'rī is here תִּקְרֵי, and the K'thībḥ, whose vowels are left to be determined by the reader, תִּקְרֵי. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קרי; the K'rī is accordingly אֲנִי, and the K'thībḥ אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note *קרי ולא כתיב*, *written but not read*, placed in the margin, e. g. חמש Ezek. 48:16, נא 2 Kin. 5:18, ידרך Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתיב*, *read but not written*, e. g. Judg. 20:13 in the text *וַיִּבְרָח*, and in the margin *בני*, to be read *בְּנֵי*; so Jer. 31:38 *בְּיָמֵינוּ*. In 1 Kin. 21:8 the first letter of *הַסִּפְּרִים* is left unpointed as superfluous, and in Job 2:7 *עַד* is explained by the margin to stand for *עַד*: so Jer. 18:23 *וַיִּהְיֶה* for *וַיִּהְיֶה*.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name *יהוה*, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were *אֲדֹנָי* Lord, whose points it accordingly receives, *יְהוָה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֱלֹהִים* and pointed *יְהוָה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kúrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יְהוָה*, *יְהוֹה*, or *יְהוֵה*. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah^ava*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הִיא, though the sound indicated by the letters is in all probability הִיא. So יִשְׁכָּר read יִשְׁכָּר, and יִרְשָׁלַם read יִרְשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *Θαρα*, *בָּלָאָם* *Balaam*, *Γαβαων*, *מָרְיָם* *Mariam*; and on the other hand, *a* is sometimes written *ē*, *Ολιβεμα*, *קֶנֶז* *Kenez*, *Γεθ*, especially before *ח*, as *Κορε*, *זַרֵּה* *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, *Χετταιοι*, *Γειννα*, *Γεδεων*, *Μεσραιμ*, *Οχοζαθ*, *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *Καϊναν*, *Ναβαν*. (4.) The vowel letters are softened into their homogeneous vowels *συικρα*, *σινδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if *o* follow, *o*, *Σαβawθ*, *Ραγouηλ*, *Χερουβιμ*, *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *Μολοχ*, *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

הָיָה to be, *exist*, *הָיָה* to live ; *נָבַד* to pour forth, *נָבֵא* the same idea applied to words, to prophesy ; *עָנָף* to encircle the neck with an ornament, *חָנַף* to strangle, *אָנַף* applied to sounds uttered in strangulation, to groan ; *רָגַל* to go about as a spy, *רָבַל* to go about as a merchant ; *פָּנַס* to collect, *גְּזוּזִים* treasures ; *גִּבְיֵי* a cup, *קוֹבֵעַ* or *פּוֹבֵעַ* a helmet (of similar shape) ; *רַךְ* tender, delicate, *רָק* thin ; *תָּקַן* to make straight, *תָּקַן* to straighten the beam of the balance, to weigh ; *בְּכוֹר* first born, *בְּכוֹר* first ripe, *בֹּקֶר* the first portion of the day, the morning ; *הָלַח* to suspend, *הָלַח* applied to a bucket, to let down ; *גָּזַר* to cut, *קָצַר* to reap ; *זָהָב* gold, *צָהָב* yellow ; *נִצָּן* to conceal, *שָׁנַן* and *צָפַן* to hide away as treasures, *כָּפַן* to cover with boards ; *נָהַץ* to destroy by tearing down, *נָחַץ* to destroy by uprooting ; *נָחַץ* to slay, *זָבַח* to sacrifice, *חָבַל* to bind, *חָבַל* to bound ; *פָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַק* to break in pieces ; *קָצַב* to cut off, *הָצַב* to hew stone, *חָצַב* to cut wood ; *פָּתַר* to surround, *קָטַר* to encircle the head with a crown ; *נָחַף* to pour out, *נָסַף* to pour in libation or in casting metals ; *צָהַר* to shine, *נִצְהַר* to be pure ; *חָרַח* to engrave, *חָרַשׁ* to plough ; *בָּחַן* to prove, *בָּחַר* to approve, choose ; *שָׁתָה* to drink, its causative *הִשְׁתָּה* to break through, *חָקַר* to investigate ; *נָצַב* to place, its reflexive *הִתְנַצַּב*.

2. By the transposition of letters, e. g. :

פָּרַץ to deal violently, *פָּצַר* to urge ; *קָצַר* to cut with the sickle, reap, *קָרַץ* to cut with the teeth, bite ; *נִשְׁנָה* to blow, *נִנְשָׁה* breath ; *פָּנַס* to collect, *נָפַס* riches, *בִּסְמָנוֹת* storehouses.

3. By the addition of a letter :

Thus, from the letters *צַר*, in which inheres the idea of compression, are formed *צָבַר* to bind, *צָרַר* to press together, *אָצַר* to heap up, *רָצַר* to be

straitened, נָצַר *to guard, besiege*, קָצַר *to restrain*, חֲצִיר *an enclosure*; from נו are formed גָּזַר *to cut*, חָצַר *to cut off*, גָּזַר *to cut loose, go away*, גָּזַר *to shear*, גָּזַל *to plunder*, גָּזַר *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרִישׁ *to spread out*; כָּרֶם *a vineyard*, בְּרֶמֶל *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹשׁ once in poetry; סָגַר *to shut*, rarely סָגַר; סְעָרָה *storm*, שְׂעָרָה rare and poetic; סָבַף *to cover*, once שָׁבַף; דָּגְגָה *to be quenched*, once דָּגְגָה; תָּעַב *to abhor*, once תָּעַב; סָבַל *to be foolish*, once פָּסַל; עֲוֹלָה *iniquity*, once עֲלִיָּה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) צָעַק, which is the more frequent form in other books; פֶּשֶׁבֶת, פֶּשֶׁבֶת *a lamb*, occur in the Pentateuch interchangeably with פֶּשֶׁבֶת, פֶּשֶׁבֶת, which are the only forms found in other books; *a sceptre* שֵׁבֶט, but in the book of Esther שֵׁבֶט; *Damascus* דַּמָּשְׁקַיִם, in Chronicles דַּמָּשְׁקַיִם; *how* 1 Chron. 13:12, Dan. 10:17 הֵיךְ, in earlier books הֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural א, e. g.:

Heb. *הָדָה* to wander, Chald. *הַדָּא*, Syr. *ܗܕܐ*; Heb. *זָהָב* gold, Chald. *הַהַב*, Syr. *ܗܗܒܐ*; Heb. *צוּר* a rock, Chald. *צוּר*, Syr. *ܥܒܪܐ*; Heb. *שְׁלֹשׁ* three, Chald. *שְׁלֹשׁ*, Syr. *ܫܠܫ*, Arab. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *אַרְצָא*, Syr. *ܐܪܥܐ*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابْن*, Chald. *בַּר*, Syr. *ܒܪ*; Heb. *הָרַג* to kill, Arab. *قَتَلَ*; Heb. *רָחַץ*, Syr. *ܪܥܝܬܐ*; Heb. *כִּסֵּא* a throne, Chald. *כִּסְרָא*, Syr. *ܟܝܫܡܐ*, Arab. *كُرْسِي*; Heb. *חֵלְקָה* a field, Chald. *חֵלְקָא*, Syr. *ܚܠܩܐ*, Eth. *ሐቋ* : .

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g. :

אַרְבָּעִין, *אַרְבָּעִין* purple; *שָׂטֵן*, *שָׂטֵן* to hate; *בִּשְׁבָּחָה*, *בִּשְׁבָּחָה* chamber, *אַחַן*, *אַחַן* Achan; *נְבוּכַדְרֶעֶצַר*, *נְבוּכַדְרֶעֶצַר* Nebuchadnezzar; *דּוֹג*, *דּוֹג* Doeg; *אֶלְמוּגִים*, *אֶלְמוּגִים* almug or algon trees; *שִׁנָּיִם*, *שִׁנָּיִם* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֵא* occasionally for *לֵו* and *vice versa*, probably *לֵו* for *לֵא*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. . Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1 ; but the necessity of this is avoided in certain cases by the following expedients :

1. In the beginning of words the weak letter ʔ is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטַּל = הִקְטַל for הִתְקַטַּל; הִתְקַטַּל probably for הִתְקַטַּל §82. 5. *b.* In אֶזְכָּר Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. אֶרֶם arm; אֶמֶל, אֶתְמֶל yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְיָהם, אֶזְכָּרָם. So in Chaldee אֶרֶם blood, Heb. דָּם; אֶגֶן garden, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χράς, ἐχράς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is **י** or **נ**, and in nouns derived from such verbs, e.g. **יָשַׁב** for **יָשַׁב**, **הָלַךְ** for **הָלַךְ**, **בָּיַל** for **בָּיַל**, **יָחַן** for **יָחַן**, **יָחַן** Ezek. 2:10 for **יָחַן**, **יָחַן** Ezek. 1:4 for **יָחַן**, and perhaps **כָּאֵר** Am. 8:8 for **כָּאֵר**.

א is thus dropped in **יָחַן** for **יָחַן**, **יָחַן** for **יָחַן**; also in a few instances from the beginning of the second syllable of words, e.g. **יָחַן** Ezek. 28:16 for **יָחַן**; **יָחַן** Job 32:11 for **יָחַן**; **יָחַן** Eccl. 4:14 for **יָחַן**; **יָחַן** 2 Chron. 22:5 for **יָחַן**; **יָחַן** Ezek. 20:37 for **יָחַן**; **יָחַן** 1 Kin. 5:25 with Daghesht-forte conservative for **יָחַן** Prov. 8:17 for **יָחַן**; **יָחַן** Prov. 17:4 for **יָחַן**; **יָחַן** 1 Sam. 1:17 for **יָחַן**. These examples likewise admit of a different explanation; **א** may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to §57. 2 (2), after which it may readily be dropped altogether.

ב is occasionally dropped from the participles of the Pual or fourth conjugation, as **לָקַח** for **לָקַח**; **ל** in **לָקַח** for **לָקַח**; **ה** in **לָקַח** Ex. 3:2 for **לָקַח**; **לָקַח** Ex. 7:22 for **לָקַח** Ex. 7:11; and perhaps **כ** in **כָּאֵר** Gen. 49:11, which appears to be for **כָּאֵר**.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as **יָחַן** Judg. 9:11 for **יָחַן**; **יָחַן** 2 Sam. 22:41 for **יָחַן** Ezek. 33:30 for **יָחַן**; **יָחַן** Neh. 3:13 for **יָחַן** Judg. 9:9 for **יָחַן**, and perhaps **יָחַן** Jer. 42:10, which seems to be for **יָחַן**.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with **ה** of the article and of verbal prefixes, and **י** as the final radical of verbs, e.g. **יָחַן** for **יָחַן**; **יָחַן** for **יָחַן**.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with **א**, **י**, and **ב**, e.g. **יָחַן** Ezek. 2:10 for **יָחַן**; **יָחַן** for **יָחַן** with Daghesht-forte conservative for **יָחַן** and **יָחַן**; **יָחַן** Lam. 3:53 for **יָחַן** Gen. 3:16 for **יָחַן**; **יָחַן** Job 35:11 for **יָחַן** Ex. 26:24 for **יָחַן**; **יָחַן** Isa. 13:20 for **יָחַן** 2 Sam. 22:40 for **יָחַן** Isa. 3:24 for **יָחַן**; **יָחַן** for **יָחַן**, **יָחַן** for **יָחַן**, **יָחַן** as a particle of entreaty, probably for **יָחַן** Am. 8:8 (K'thibh) for **יָחַן**; **יָחַן** the name of a Babylonish deity for **יָחַן** in *Accho* is ingenious and favoured by the occurrence of **יָחַן** in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be **יָחַן**.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e.g. **יָחַן** for **יָחַן** Job 29:6 for **יָחַן** Ex. 2:4 for **יָחַן** and probably **יָחַן** Ps. 139:8 with Daghesht-forte conservative for **יָחַן**.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21 ; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מֶתֶּ for מֶתֶת, הֶתֶּתִּים for הֶתֶתִּים, לִבְבֶּהֶן for לִבְבֶּהֶן, but רַב from רִבֵּב, מִשְׁרֵת 1 Kin. 1 : 15 for מִשְׁרֵתֶת or מִשְׁרֵתֶת, מִחֵת Ezek. 4 : 3 for מִחֵתֶת, מִשְׁחֵת Mal. 1 : 14 for מִשְׁחֵתֶת.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words ; so ה of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ת. Thus, יִתֵּן for יִתֵּן, מִתֵּת for מִתֵּת ; יִלְקַח for יִלְקַח, כִּלְקֵה Ezek. 27 : 23 for כִּלְקֵה Am. 6 : 2 ; אֲשֶׁר לִי for אֲשֶׁר לִי ; יִתְּנָא for יִתְּנָא, יִשְׁמָא for יִשְׁמָא, הִתְּנָבִי for הִתְּנָבִי, תִּשְׁוִיִּם for תִּשְׁוִיִּם, תִּתְּנָבִי for תִּתְּנָבִי, תִּתְּנָבִי for תִּתְּנָבִי ; לִתֵּת for לִתֵּת, אֲחֵת for אֲחֵת.

a. So perhaps כ in מִשֶּׁ according to Gesenius for מִשֶּׁ and כִּס for מִכִּס. Compare Greek συγγενής for συγγενής, τέτυμμαι for τέτυμαι, and Eng. *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to a liquid \aleph or \beth , e. g. $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$, $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$, $\aleph\aleph\aleph$ Isa. 23 : 11 for $\aleph\aleph\aleph$, $\aleph\aleph\aleph$ Job 18 : 2 in the judgment of some for $\aleph\aleph\aleph$ *ends*, though others make the \beth a radical, and give the word the sense of *snares*. The conjecture that $\aleph\aleph\aleph$ Ps. 64 : 7, Lam. 3 : 22 is for $\aleph\aleph\aleph$ is unnecessary and unwarranted.

4. When \aleph of the Hithpael of verbs would stand before a sibilant, it is transposed with \beth and \beth , and with \beth it is in addition changed to \beth . Thus, $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$, $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$, $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$, $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$.

a. In $\aleph\aleph\aleph$ Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages \aleph is likewise transposed with \beth and changed to \beth : thus, Chald. $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is \beth appearing in this conjugation is $\aleph\aleph\aleph$ Isa. 1 : 16, where \aleph is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= $\delta\sigma$) into $\sigma\delta$, as $\sigma\upsilon\rho\iota\sigma\delta\omega$ for $\sigma\upsilon\rho\iota\zeta\omega$.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final \aleph has been assimilated to a following initial \beth ; viz. $\aleph\aleph\aleph$ Isa. 35 : 1 presumed to be for $\aleph\aleph\aleph$; $\aleph\aleph\aleph$ Num. 3 : 49 for $\aleph\aleph\aleph$ Ex. 21 : 30, Ps. 49 : 9; $\aleph\aleph\aleph$ Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings וך and יך is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ירְדֹּעֶיךָ Deut. 8 : 16, but mostly ירְדֹּעֶיךָ Gen. 32 : 20, commonly תַּרְבִּיכֶיךָ Ruth 3 : 4, commonly תַּעֲשִׂיךָ. So, too, in some proper nouns, מְגִדֹּךָ Zech. 12 : 11, מְגִדֹּךָ Josh. 12 : 21; שִׁילֹךָ, whose original ך is shown in the derivative שִׁילְכֶיךָ and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזֻזִּים from אֲזֻזִּים בָּתַי, אֲזֻזִּים בָּתַי.

c. If the feminine endings הַ and הִ have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state הַבְּלִיָּה, absolute הַבְּלִיָּה, but with a suffix הַבְּלִיָּה; הַבְּלִיָּה (comp. אֲזֻזִּים Deut. 32 : 36), הַבְּלִיָּה. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ה, because ה in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nuun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, נַעֲבֹדְנָהוּ Jer. 5 : 22, or § 53. 3. a. נַעֲבֹדְנָהוּ Isa. 33 : 21 for נַעֲבֹדְנָהוּ, אֲרוֹמְמֵנָהוּ Ex. 15 : 2 for אֲרוֹמְמֵנָהוּ. Comp. Gr. *ἀνόσιος* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. נַעֲדֹ for נַעֲדֹ, נַעֲדֹ for נַעֲדֹ, נַעֲדֹ for נַעֲדֹ. The only exceptions are the four words נַעֲדֹ, נַעֲדֹ Prov. 21 : 8, נַעֲדֹ Gen. 11 : 30, נַעֲדֹ 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. אַנְנִי is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. אַנְנִי or אַנְנִי for אַנְנִי.

a. In one instance after such a change of *ו* to *י*, a following *י* suffers the contrary change to *ו* to prevent the triple recurrence of the same letter, אַרְלִיקָה Isa. 6:9 for אַרְלִיקָה.

4. Yodh before the plural termination *ים* is in a few cases changed to *א* to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11:7 for תְּלוּיִם Josh. 10:26; צְבוּאִים Hos. 11:8 for צְבוּיִם Gen. 10:19; הַיְדֵּי from הַיְדֵּי; אֲבָאִים (also אֲבָאוֹת) for אֲבָיִים; אֲבָאִי Jer. 38:12 for אֲבָיִי (or as some read, אֲבָיִי) ver. 11.

a. In like manner *ו* is changed to *א* before *ות* in the word נְאֻם for נִיּוֹת from נִיּוֹת; it is consequently unnecessary to assume, as Gesenius does, a singular נְאֻה which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוֹכַב for כְּכָב; טַטְטָאוֹת for טוֹטָאוֹת; בָּבֶל for בְּבֶל Gen. 11:9; אֲזַחֹת 2 Chron. 35:13 from אֲזַחֹת Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed *ו* is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְדָבָר, וְגִיטָה; the softening of an initial *י* to *ī* only occurs in אִישִׁי 1 Chron. 2:13 for אִישִׁי ver. 12, אִשׁ 2 Sam. 14:19, מִשׁ Mic. 6:10 for מִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with *ו* and *י* following their homogeneous vowels, e. g. הַיְדֵּי for הַיְדֵּי § 59, בִּיהֲמִיָּה for בִּיהֲמִיָּה, unless they are doubled, as מִיִּשְׁלִי, אֲזָה, and occasionally even

then, e. g. מִימִי for מִימִי. Final ם always, and medial ם frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּה, מִצָּה, מִצָּה for מִצָּה.

a. Medial ם regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִצָּל in יִצָּל preceded by ל, thus יִצָּל; in יִצָּל and certain forms of יִצָּל preceded by the prefixes ו, כ, ל, thus, יִצָּל, but יִצָּל; יִצָּל but יִצָּל; יִצָּל but יִצָּל. The following examples are of a more individual character, e. g. נִצָּח for נִצָּח 1 Kin. 11:39 for נִצָּח Num. 11:4, בִּצָּח Jer. 40:1, נִצָּח Isa. 14:23. In a few cases this has led to a change of orthography, the ם which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִצָּל Ezek. 42:5, and אִצָּל Hos. 11:4 from אִצָּל Job 8:8 for אִצָּל, ראשׁ Deut. 32:32 for ראשׁ, and the examples cited § 53. 2, a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הֶה in proper names to הֶה, thus הֶה, הֶה. The change here does not consist in the rejection of the vowel ה and the softening of the consonant ה, but the syllable הֶה is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיכָה after the rejection of הֶה becomes מִיכָה. So in those rare cases in which ה is substituted for the suffix הֶה, e. g. שֶׁה Lev. 13:4 for שֶׁה. The proper name פֶּה Num. 34:28 is derived not from פֶּה but פֶּה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial ם often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, ם ראשׁים for ראשׁים, חֶשֶׁה for חֶשֶׁה, שֶׁה Ezek. 25:6 from שֶׁה ver. 15; נֶשֶׁה Ps. 139:20 for נֶשֶׁה, so נֶשֶׁה Jer. 10:5; ראשׁים from ראשׁים; בֶּהה Neh. 6:8 for בֶּהה; Isa. 51:20, הֶה Deut. 14:5; נֶשֶׁה 1 Sam. 14:33 for נֶשֶׁה; Isa. 10:13 for נֶשֶׁה; Zechar. 11:5 for נֶשֶׁה; this even occurs after mixed syllables, e. g. מֶהה for מֶהה; נֶשֶׁה for נֶשֶׁה; לֶהה for לֶהה, particularly in proper nouns נֶשֶׁה for נֶשֶׁה, נֶשֶׁה for נֶשֶׁה. So, פֶּה Eccles. 2:13 for פֶּה; Jer. 25:36 for פֶּה; Prov. 30:17 for פֶּה. There is no instance of this with י, on the contrary, קֶה Cant. 5:2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ו in an unaccented *ū*, י in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, פֶּה for פֶּה, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה; יָהִי for יָהִי, פָּרִי for פָּרִי, פָּרִי for פָּרִי, פָּרִי for פָּרִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הִצֵּק for הִצֵּק, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הָקִים for הָקִים, מָתָה for מָתָה; הוֹשִׁיב for הוֹשִׁיב, מָנִית for מָנִית, מוֹת construct state of מָנִית, מוֹת const. of מָנִית, הִלְכִּי for הִלְכִּי, הִלְכִּי for הִלְכִּי.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָיָה, שָׁוָה, רָחַק.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גָּדֻל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; **זֶרַע** in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is **בְּזָרָה**; **הוּא** in the Pentateuch *he* or *she*, in other books *she* is always **הִיא**; the form of the demonstrative **הַזֶּה** is found only in Genesis, **הֵזֶה** in writers after the time of Moses, **הַזֶּה** in Ezekiel; the plural of the demonstrative in the Pentateuch **אֵלֵּם** or **אֵלֶּם**, elsewhere, with a single exception, **אֵלֶּה**. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. **קָטַל** *to kill*, Chald. **קַטַּל**, Syr. **كَتَلَ**, Arab. **قَتَلَ**, Ethiop. **ፋተለ**.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. **מִשְׁפָּחָה**, **מִדְבָּר**. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ē*) and the reverse, these changes being confined, except in rare in-

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שִׁלַּח; פָּעַם for שָׁעַם; רִגְבָּהּ for רִגְבָּה; שָׁמַע for שִׁמַּע; שִׁנָּא from שָׁנָא.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שִׁמַּע; רִשְׁמַע for רִשְׁמַע, but שִׁמַּע not שָׁמַע for שִׁמַּע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רִשְׁמַע always, but רִמַּעַל and רִמַּעַל; נִחַח but נִחַח; נִחַח but נִחַח. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רִחַח but רִחַח; רִחַח. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּנַל for פָּנַל; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. מִבְּרָחַי from מִבְּרָחַי, Job 31:24 (in most copies) from מִבְּרָחַי, רִמַּח from רִמַּח. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus אֶקַּל but אֶקַּל, אֶקַּל but אֶקַּל; רִבָּא, רִבָּא. (6) ר partakes of this preference for *ā* to a limited extent, e. g. נִסָּר for נִסָּר or נִסָּר; נִרָּא from נִרָּא.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. רֶשֶׁ, רִגְבִּיה, נִחַ, רִגְבִּיה, רִגְבִּיה.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לִשְׁפָּח and לִשְׁפָּח, or with a slight distinction, as אֶשְׁפָּח, in pause: אֶשְׁפָּח; מִזְבֵּחַ, construct מִזְבֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לִקְרָה 1 Kin. 14:3, and in most editions שִׁבְחָה Jer. 13:25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדָּה Ps. 7:6, which is probably to be read *yir'doph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for יִרְדָּה, after the analogy of יִצְחָק Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words

יְהִי־לָהּ Isa. 44: 13; חִמְרֵמְרוֹ Job 16: 16 (K'ri in some copies), חִמְרֵמְרוֹ Lam. 1: 20, חִמְרֵמְרוֹ Isa. 52: 14, חִמְרֵמְרוֹ 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הָאֱלֹהִים for הָאֱלֹהִים, הַיְדֹתִי for הַיְדֹתִי, הָאֱחָיִים for הָאֱחָיִים; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Daghesth, e. g. אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זָרַע (זָרַע), זָרַע 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, also חָרָאֵן Ex. 2: 20 for חָרָאֵן Ruth 1: 20, חָאֲהָבִי Prov. 1: 22 for חָאֲהָבִי, חָאֲהָבִי Job 20: 26 for חָאֲהָבִי, חָאֲהָבִי Zech. 7: 14 for חָאֲהָבִי, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאִי for מוֹצֵאִי from מוֹצֵא, מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי and סְרִי־סִי and סְרִי־סִי from סְרִי־סִי comp. 1. a. (4), מוֹצֵאִי Deut. 32: 10; מוֹצֵאִי, מוֹצֵאִי.

4. An incapacity for being doubled, whence they never receive Daghesth-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. מֵאֵן for מֵאֵן, מֵאֵן for מֵאֵן, מֵאֵן for מֵאֵן, מֵאֵן for מֵאֵן, מֵאֵן for מֵאֵן.

a. Sometimes an intermediate syllable, § 20. 2, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before ט, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. יְהִלְתִּי Ps. 119: 43 from יְהִלְתִּי, but יְהִלְתִּי Job 38: 24 from יְהִלְתִּי. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. חָתָרְתָּ Prov. 22: 24 from חָתָרְתָּ Ps. 141: 8 from חָתָרְתָּ but חָתָרְתָּ Deut. 2: 9. There are a very few instances in which Daghesth-forte is found in ר, e. g. שָׁרָה Ezek. 16: 4, מָרָה Prov. 14: 10, מָרָה־רָה Prov. 15: 1 (in some editions), שָׁרָה Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

חֻזְקִי for חֻזְקִי, חֻזְקִי for חֻזְקִי, חֻזְקִי for חֻזְקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי from מִלְכֵּה (מִלְכֵּה); מִלְכִּי from מִלְכֵּה; מִלְכִּי from מִלְכֵּה, חֻזְקִי from חֻזְקֵה, חֻזְקִי from חֻזְקֵה. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, יִחְזָקִי for יִחְזָקִי, לִחְלִי for לִחְלִי, לִחְפֹּר for לִחְפֹּר, פִּעֲלֵה for פִּעֲלֵה.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ח followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבְדִי, וְיָחֲזֵק, וְיָחֲזֵק and וְיָחֲזֵק, וְיָחֲזֵק.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בְּחֵה for בְּחֵה construct of בְּחֵה, מִמְלֵכֵה for מִמְלֵכֵה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִשְׁפָּחָה for מִשְׁפָּחָה.

c. In מִצְאָה Gen. 32:20 for מִצְאָה the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְרֵב for לְרֵב. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְרֵב, לְרֵב. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְרֵב, לְרֵב, but לְרֵב.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהְיֶה, אֶהְיֶה, אֶהְיֶה. When the final letter is א, it either remains otiant, § 16, or requires Seghol, אֶהְיֶה, אֶהְיֶה, אֶהְיֶה; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אֶהְיֶה or אֶהְיֶה, אֶהְיֶה. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **רָסַבְּ** for **רָסַבִּי**, **רָסַבְּ** for **רָסַבִּי** (Daghesht-forte disappearing at the end of the word), **רָסַבְּ** for **רָסַבִּי**, **רָסַבְּ** for **רָסַבִּי** (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel **רָ** or **רִ** may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, **רָסַבְּרִי**, **רָסַבְּרִי**.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *u*, e. g. תִּשְׁבֶּה, תִּשְׁבֶּה, קים, קָמָה; תִּקְטִיל, תִּקְטִילָה, so הִסְבִּי, קִשְׁט, וְלִבָּה. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיִּלִּיק from מִיִּלִּיקָה, פִּעֵל from פִּעֵלָה, or the reduplication of the doubled letter is no longer heard and the Daghesh-forte does not appear, § 25, e. g. הִסְבִּי comp. הִקְטִיל.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. *הַקָּטָן* from *הַקָּטִיל*, *הַטָּלָה* from *הַטָּל*, *הַלְלָנָה* from *הַלָּן*, *הַלְלָנָה*, *הַלְלָנָה*, *הַלְלָנָה*, *הַלְלָנָה*, and occasionally to its other constituent *i*, e. g. *הַתְּשָׁבָה* from *הַתְּשָׁבָה*, *הַתְּשָׁבָה* from *הַתְּשָׁבָה*. The only example of Shurek in a Segholate form is *הַשְׁוֹנָה* Lev. 5:21.

5. In unaccented syllables *i* and *u* are preferred to *e* and *o* before doubled letters, אָתִּי, אֶתְּךָ; תֵּתִי, תֵּתְךָ from הֵסַבְתָּ, וְהֵסַבְתָּ; וְלֹאֲכַבְתָּ, וְלֹאֲכַבְתָּ comp. מִקְטָלִים, חָקֵר, חָקִי, though such forms as חֲנֻכָּה, עֲדָה, כְּפֹת, מִלֵּה likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, הַפֶּסֶחַ, אֵצֶה, אֵי; אֵל, הֵמָּה, הֵם; גָּלַת, גָּלְתָה, לֵלֶךְ, לֵלֶךְ; רַבְסִימִי Ex. 15:10; רַבְסִימִי Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִינָה, חֲמָה, אֲנָה, אֲדָי, אֲתִי, אֲפִי. But,

with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, ה, to words in the absolute; and all of them to the feminine ending ת. Examples of ו: בְּנוֹ Num. 23: 18, 24: 3, 15, חֲרָחוּ several times, מִקְנֵה Ps. 114: 8. Examples of י: אֶחָדְהוּ Hos. 10: 11, אֶכְרִי Gen. 49: 11, בְּנִי *ibid.*, מִבְּרִי Gen. 31: 39, הִבְרָתִי Ps. 110: 4, הַפָּזִי Ps. 114: 8, רִשְׁבִּי Ps. 123: 1, מוֹשִׁיבִי Ps. 113: 5, מִשְׁבִּיעִי *ver.* 6, מְקַיֵּי *ver.* 7, הַיִּשְׁרִיבִי *ver.* 8, מוֹשִׁיבִי *ver.* 9, מְלֹאֲהִי Isa. 1: 21, נֶאֱדָרִי Ex. 15: 6, קְנֹבִי Zech. 11: 17, רַבָּה Lam. 1: 1, שְׁלֹהִי *ibid.*, שִׁבְעִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מְלִכִּי-צָדָק, גְּדֵרִי-אֵל, to certain particles, as בְּלֹתִי, וְלֹתִי, מִי, and perhaps to such participial forms as יִשְׁבְּתִי Jer. 22: 23. Of ה: אֶרְצָה Ex. 15: 16, אֶרְצָה Isa. 8: 23, Job 34: 13, 37: 12, חֲרָכָה Judg. 14: 18, יִשְׁוֹכָה Ps. 3: 3, 80: 3, Jon. 2: 10, יִרְלָה almost constantly, מוֹיָה Ps. 116: 15, נִחָה Num. 34: 5, Ps. 124: 4, נִזְלָה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עֲלָה Job 5: 16, עוֹרָה Ps. 44: 27, 63: 8, 94: 17, נִשָּׁה Job 10: 22, הִזְלָה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לָה verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַשְּׁפֹת Neh. 3: 13 from הַאֲשָׁפֹת after the rejection of א by § 53. 2. *b*; בִּית after the softening of י to *i* becomes בִּית; קִטְלֹה by the rejection of ה becomes קִטְלֹה; יהִי prefixed to proper names is from יְהִי for יְהִי, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; יִ with יִ may form יִ, or the first יִ may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes יִ, e. g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, יִ before הִ forms יְהִ, and before וִ forms יוֹ, e. g. עֲבָרְהִה, עֲבָרְיוֹ; in like manner וִ is changed before וִ into *uv*, forming וּוֹ, which, by § 56. 3, becomes וּוֹ, e. g. מְלִכִּית, by the substitution of וֹת for ת, מְלִכִּיּוֹת. יִ followed by וֹ forms *iv*, e. g. קִטְלִיּוֹ, קִטְלִיּוֹ; פִּיּוֹ, פִּיּוֹ for הַמִּסִּי Josh. 14: 8. *E* יִ before יִ or וֹ is resolved into *ay*, which, joined with the appropriate semi-vowels, becomes יִ and יוֹ, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוֹיִר with י becomes סוֹיִרִי, and with הוּ, סוֹיִרוּ. The same resolution of י occurs before final ה, forming הַיִּי, and by § 61. 2 הַיִּי, thus נַעֲרִי with ה becomes נַעֲרִיהַי.

a. Grammarians have disputed whether in such words as עֲבָרִים, מַלְכָּיוּת the point in י is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malkhuyyōth*, or *ibhriyīm*, *malkhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. קָנָם, קָנָם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרֵבִיאִים 2 Chron. 17:11 from עָרְבִי and ים, the vowels are kept separate by an interposed א.

c. In words of לִי־formation, such as עֲשִׂה, עֲשִׂה from עֲשִׂה and ה, ים, י, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשִׂה, עֲשִׂה (like קָנָם) from which י is rejected by § 53. 3. In the same way עֲשִׂה, עֲשִׂה, etc., from עֲשִׂה are for עֲשִׂה, עֲשִׂה. In such alternate forms as פָּרִה from פָּרִה, the radical י is retained by preserving the antecedent vowel, which, before Daghesth-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following :

a. When (.) stands before a guttural with (.) always before ח, e. g. הָחָג for הָחָג, מִבְּחָה Prov. 21:22. הָחָג (also when ח has Hhateph Kamets, e. g. הָחָג Judg. 9:9), often before ח and ע, particularly if it receives the secondary accent, e. g. הָחָג for הָחָג, but לָחָג, חָחָג; חָחָג, חָחָג, rarely before א and ר, חָחָג Gen. 14:10, נָאֶצְחָה Neh. 9:18, 26 but נָאֶצְחָה Ezek. 35:12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) רָחֵל but רָחֵל, נָחָא but נָחָא, once before the liquid ל, e. g. אֶבְלָה Ex. 33:3 for אֶבְלָה, and once before נ, e. g. לָחָג for לָחָג.

c. In וָאֶקְרָא 1 Sam. 28:15 and the combination וָאֶקְרָא a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in רָשָׁה Ps. 20:4, and וָאֶקְרָא after the liquid נ.

2. Pattahlh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלֶכֶּה for מֶלֶךְ, לִרְבֹּב for לְרַב, אֶרֶץ for אֶרֶץ, but בִּרְחֹם, שְׂפָחָה; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶרֶץ, בִּרְחֹם. Rarely in other cases וְרָבָה for וְרָבָה, where the change is facilitated by the preceding ר.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הַשֵּׁם for הָשֵׁם, הַחֵר for הָחֵר, הָאֶרֶץ for הָאֶרֶץ.

c. The assimilation to (..) occurs in the Kal future of Pe Yodh verbs where the alternate forms are נִשָּׁב and נִשָּׁב.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשֵּׁמֶר, הַשֵּׁמֶר; רָבָה, רָבָה; נִשָּׁב, נִשָּׁב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, קָטַל; רָבָה, רָבָה, occasionally *ē*, e. g. יִהְיֶה, יִהְיֶה, rarely *ō*, e. g. יִקְצֹרֶה. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכֹת from מֶלֶכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a. These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g. אָמַר, אָמַר; כָּתַבָּהּ, כָּתַבָּהּ; אֶרֶץ, אֶרֶץ; לָבַד, לָבַד, and bringing back Kamets

Hhatuph shortened from Hholem to its original length וְזָמַת, וְזָמַת. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבְדוּ, עָבְדוּ; דָּבְרוּ, דָּבְרוּ; עָמְדוּ, עָמְדוּ. (3) Changing simple Sh'va in trilateral syllables and before the suffix ה to Seghol, e. g. בִּיתָהּ, בִּיתָהּ; יָחִי, יָחִי; שָׁכַם, שָׁכַם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אָזִי, אָזִי; חָצִי (חָצִי), חָצִי; חֹלִי, חֹלִי.

a. Pattahh sometimes remains without change, e. g. **עָלָה** Ps. 132: 12, **דָּבָרָה** 2 Sam. 2: 27, **נָגַבְתִּי** Jer. 7: 10, **נִגְבַּחְתִּי** Prov. 30: 9, **צִדְקָתִי** Job 34: 5, **הָרָה**, **מָרָה**, **צָדָה**, **מָלָה** Neh. 5: 14. Seghol more frequently, **הָרָה** and **מָרָה**. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e. g. **הָיָה** Isa. 18: 5 for **הֵיחֵי**, so **הָשִׁב**: Isa. 42: 22, **הָפֵי**: Gen. 17: 14, **וַיִּגְמַל** Gen. 21: 8, **וַיִּגְלָה** Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e. g. **וַיִּשֶׁב**, **וַיִּשֶׁב**. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus **רַחֲמָיִם**, **רַחֲמָיִם**; **רַחֲמָיִם**, **רַחֲמָיִם**; **רַחֲמָיִם**, **רַחֲמָיִם** Gen. 43: 14; **רַחֲמָיִם** Eccl. 12: 11, **רַחֲמָיִם** 1 Sam. 13: 21; **עָלָה**, **עָלָה** Gen. 49: 3, **תִּשְׁבַּח**, **תִּשְׁבַּח** Lev. 26: 34, 35; **רַחֲמָיִם**, **רַחֲמָיִם**. Sometimes, instead of changing the Sh'va before ה to Seghol, its vowel is shifted, thus **בָּרָה**, **בָּרָה**, **בָּרָה**, **בָּרָה**, and in Ex. 29: 35 **אֶתְּחַבֵּה**. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh, and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhi" and Shalsheleth, e. g. וְיִשְׂרָאֵל Isa. 13: 8. do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha וְיִשְׂרָאֵל Deut. 13: 5, Pashta וְיִשְׂרָאֵל ibid., Geresh וְיִשְׂרָאֵל Ezek. 40: 4, and even with Conjunctives, e. g. וְיִשְׂרָאֵל Isa. 49: 18, וְיִשְׂרָאֵל Ezek. 17: 15, וְיִשְׂרָאֵל 2 Chron. 29: 31.

§66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with () or (..) in certain forms of לָח verbs, e. g. הִזְלֵךְ from הִזְלִיחַ for הִזְלִיחַ, וְנִצְּחַ, וְנִצְּחָה 1 Sam. 21:14 for וְנִצְּחָה, וְנִצְּחָה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. §64.1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described §61.2, e. g. הִרְבָּה for הִרְבָּה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דָּבַר; מֶלֶךְ, מֵלֶךְ; מִקְדָּשׁ, מִקְדֵּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִסְסָה Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; מִדָּה, מִדָּה; דָּבָר, דָּבָר; מִלֵּךְ, מִלֵּךְ.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הַשָּׁמַיִם, הַשָּׁמַיִם; הַשָּׁמַיִם, הַשָּׁמַיִם; הַשָּׁמַיִם, הַשָּׁמַיִם.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דָּבָר, דָּבָרִים, דָּבָרִים for דָּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטָל from הַקָּטָל; קָמָה from קָמָה; הַקָּטָל from הַקָּטָל.

קָטְלְתִּי from קָטַל . If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְפֹּה from מִלְפָּה , סִתְרוּ from סִתָּר .

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָהּ and קָטְלָהּ from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְבָּרָה 1 Kin. 19 : 15 from מִדְבָּר , הַשְׂמֵלָה Ezek. 8 : 2 from הַשְׂמֵל .

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטַל , שָׁמִי from שָׁם , or retained either unaltered, as הַקִּימוֹת from הַקִּים , מִשְׁכָּנִי from מִשְׁכָּן , or with a change of quality from pure to diphthongal or the reverse, מְתוּקָה from מְתוּק , פְּלִיט from פְּלִיטִים , נִסְוֹג from נִסְוֹגָתִי , הַקִּמְנִי from הַקִּים , פְּלִיט from פְּלִיטִים .

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\bar{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\bar{e}
		\bar{i}	\bar{i}
	<i>pure</i>	\bar{e}	\bar{e}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\bar{o}
		\bar{u}	\bar{u}
	<i>pure</i>	\bar{o}	\bar{o}

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. פָּרַס to lay waste comp. פָּרַס; וָלָאָה to burn comp. וָלָאָה; סָרַעְפָּה a branch comp. סָרַעְפָּה; טָרַעְפָּים thoughts comp. טָרַעְפָּים; שֵׁרָבִיט a sceptre comp. שֵׁרָבִיט; שָׁלָאָן tranquil comp. שָׁלָאָן; פָּרַשׁוּ to spread comp. פָּרַשׁ; or by blending two different roots, e. g. רָטַפַּשׁ to be fresh composed of רָטַב and טָפַשׁ; פָּלְמָר a certain one = פָּלְמָר; פָּלְמָר a frog from פָּלַח to leap רָרַע (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing biliterals. Thus, the cognates גָּזַר, גָּזַל, גָּזוּ, גָּזָה, גָּרָו, גָּזוּ, have in common the two letters גז with the associated idea of cutting; § 50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב father, אָח brother, אָמ mother, have suggested the thought that the ultimate roots may in all cases have been biliterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *roco*, *vocabam*, *rocatio*, *vocabulum*, *rocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-roco*, *in-roco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצָרִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.		PLURAL.	
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוּא	They <i>m.</i>	הֵם, הֵם
{ She	הִיא	They <i>f.</i>	הֵן, הֵן

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibb, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous א, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 31: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25. Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9. Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hā* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hā* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal sound in the nominative singular of the first person in Indo-European languages, Gr. ἐγώ, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. μέ, *vōi*, Lat. *me*, *nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric τῦ, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ō*. Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is אִם. In the first person א is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַתְּ; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּם, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אֲנִיִּם or by § 53. 2, אֲנִיִּם. The plurals of the second and third persons were originally אַתְּנָה, הִיאִם, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *יִקְרָא, יִקְרְאוּ, יִקְרָא, יִקְרְאוּ*. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *ē* *הֵמָּה*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנֵי יָרִיב* *cognomina*; the first person is *אֲנִי* *the speaker*, the second *אַתָּה* *present*, the third *הוּא* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	כִּי	נִי	
2. { <i>Masc.</i>		הֶ	כֶּם	
		הָ		
3. { <i>Masc.</i>		הוּ	ם	הֶם
		הָ		

In the first person singular *י* is attached to nouns, and *י* to verbs. In the second person the palatal *כ* is substituted for the lingual *ת* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֶם*, *הֵן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֵּן*, *הֶם*, *הֵן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה <i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12:8, Hab. 1:11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֶה or זִי. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20:8; in all other places the consonantal termination is softened by an appended הָ.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

a. The first form occurs twice in Genesis (24:65, 37:19), the third six times in the post-Mosaic books as a masculine (Judg. 6:20, 1 Sam. 14:1, 17:26, 2 Kin. 23:17, Dan. 8:16, Zech. 2:8), and once as a feminine (2 Kin. 4:25), the second once in Ezekiel (36:35).

3. The personal pronoun of the third person הֵיא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix וְ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ש takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before א Judg. 6 : 17, and twice (,) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלַח *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרַעו *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

a. The prefix ש occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122—124, 129, 133—137, 144, Lam. 2 : 15, 16. The word בְּשֵׁיטָא Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition ב, the relative ש and the particle אֵל *for that also*; but the most recent interpreters derive it from the verb שָׁטָא *to err*, and translate *in their erring*.

b. אֲשֶׁר or ש is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מַה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מַה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַה-שָּׂמוֹ Ex. 3 : 13. Before the stronger gut-

turals ה and ה it also commonly receives (.), e. g. מִה־הָיָא Ps. 39 : 5, מִה־הָשָׂאֲתִי Gen. 31 : 36. Before the weaker gutturals א, ט, and ר, it commonly takes (.), e. g. מִה־אֶלֶה Zech. 1 : 9, מִה־עֲבָדָהּ 2 Kin. 8 : 13, מִה־רָאִיתָם Judg. 9 : 48. Before ה, ה, and ט with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִה־הָיָה לוֹ Ex. 32 : 1, מִה־הָטָאֲתִי Gen. 20 : 9, מִה־עָשִׂיתָ ib., מִה־קֹּל 1 Sam. 4 : 14, מִה־מִּשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִה־ Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִתְּלָאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun הָ, זֹאת, thus אִי הָ *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי קִזָּאת *for what? why?* Jer. 5 : 7.

3. The words אֵלֶּמֶי אֵלֶּמֶי which are always used in combination, or contracted into one פֶּלְמֵי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεινα*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי־יָד buildings). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבד־ים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פֶּנִּי), or Pe Yodh (פֶּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עֵי); one whose third radical is He, a Lamedh He (לֵה); one whose second and third radicals are alike an Ayin Doubled (עֵי), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִגְזַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *הָיָה* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλєσθαι; or expresses reciprocal action, *רָצוּן* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעוֹט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שָׁחָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בָּיָא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מִתֵּק* Hi. to be sweet, prop. to cause sweetness; *שָׂבִיל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אֲמִץ* Hi. to be brave, prop. to act bravely; *זָקֵן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשַׁר* Hi. to enrich and to grow rich; *שָׂמַן* Hi. to make fat and to become fat (comp. Eng. fatten).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָגַד* K. to extend or to bend, trans. and intrans., Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָלַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self;

הָשָׁח Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִכֵּם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִנִּיחַ Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּשַׁר Pi. *to atone*, Hith. *to be atoned*; עִיֵּד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, נִצַּח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בֵּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), נָצַח Pi. *to break the bones* (נָצַח), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(2) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָתַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסָה* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַר* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלַךְ* *to be sick*, *יָדַע* *to know*, *רָצַח* *to bring forth*, *בָּרַח* *to visit*, *רָוַח* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *שָׁרַף* K. *to break the neck* (*שָׁרַף*); *שָׁטַר* K. *to tithe* (*שָׁטַר* *teu*); *לָבַן* *to make bricks* (*לָבַן*); *נִלְבַּב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נִלְבַּב* *heart*); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *כָּפַן* Pi. *to build a nest* (*כָּפַן*); *מָרָבַע* Pu. part. *square* (*מָרָבַע* *four*); *מִשְׁקָד* Pu. *almond-shaped* (*מִשְׁקָד*); *מִדְּמָעַת* Pu. *dyed scarlet* (*מִדְּמָעַת*); *הִשְׁלִיךְ* Hi. *to snow* (*הִשְׁלִיךְ*); *הִאָּזֵן* Hi. *to give ear* (*הִאָּזֵן*); *הִפְסֵה* Hi. *to snare* (*הִפְסֵה*); *הִמְלֵחַ* Ho. *to be salted* (*הִמְלֵחַ*); *הִתְיַחַד* Hith. *to make one's self a Jew* (*הִתְיַחַד*); *הִצְטִיחַ* Hith. *to supply one's self with provision* (*הִצְטִיחַ*). A verbal form may occasionally arise even from an adverb, *נִהְיָאָה* Ni. part. *removed far away* (*הִנְיָאָה*), or an interjection, *וַיִּהְיֶה* Hi. *and he stilled* (*הִשְׁחַט* *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָנַן <i>to be old.</i>	קָבַד (Isa. 24:20 קָבֵד) <i>to be heavy.</i>	מָת <i>to die.</i>
הִשָּׂן <i>to delight.</i>		נָבַל <i>to fade.</i>
הִצַּב <i>to hew.</i>	קָטַר <i>to be right.</i>	צָמָא <i>to thirst.</i>
קָהַר <i>to be clean.</i>	לָבַשׁ and לָבַשׁ <i>to put on.</i>	קָהַל (Isa. 33:9 קָהֵל) <i>to wither.</i>
קָיָא <i>to be unclean.</i>	קָלָא trans. or intrans. (Esth. 7:5 קָלָא trans.) <i>to fill or be full.</i>	שָׂנֵא <i>to hate.</i>
רָבַשׁ <i>to be dry.</i>		שָׁפַל <i>to be brought low.</i>
רָאָה <i>to fear.</i>		

(2) The following have Tsere in pause, § 65. 3. *a.*, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּדַל <i>to be or become great.</i>	הָרַג <i>to cease.</i>
אָשָׁם <i>to be guilty.</i>		הָיִן <i>to be leavened.</i>
בָּצַק <i>to swell.</i>	הָבַח <i>to cleave to.</i>	הָנַף <i>to be profaned.</i>
הָבַר <i>to prevail.</i>	הָשָׂן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

הָאָר to blush (distinguished from הָאָר to dig).	עָצַם to be strong.	שָׂבַע to be sated.
הָאָר to dig).	צָלַח to come upon, to prosper.	שָׂמַח to rejoice.
רָגַע to be weary.	קָדַשׁ to be holy.	שָׁכַח to forget.
רָשָׁע to possess.	קָרַב to come near.	שָׁמַם to be desolate.
נָגַע to be pleasant.	רָעַב to be hungry.	שָׁמַע to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָר to shine.	רָבַע to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בּוֹשׁ to be ashamed.	רָשַׁע to snare.	
טוֹב to be good.	נָזַל (see § 86. a) to flow.	נָזַל (Gen. 43:14 נָזַל) to be bereaved.
יָרַע to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַדַּק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Dagheshe-forte, הִתְחַדַּק, הִתְחַדַּק, הִתְחַדַּק.

a. In one instance הִתְחַדַּק Jer. 49:3 remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 רִשְׁחוּם, elsewhere רִשְׁחוּם; הִ is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְכִּי Isa. 1:16. In one instance הִמְדַּק Judg. 19:22 remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָבַע, נָבַע, and the initial כ of two verbs כָּנַע, כָּנַע. It is assimilated to the כ of כָּבַע, which occurs but twice in the Hithpael, to the נ of נָאץ, which only occurs once, and in one instance to ר, viz. יִרְוּם Isa. 33:10 but יִרְוּם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53.1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to נָנִי and הֶנֶנִּי of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הֶנֶנִּי have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הֵנִי of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הִתְקַיֵּם, קָטַל — קָטַל, קָטַל. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If קָטַל to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּם, in a physical sense, *to raise up*; Hi. הִשָּׁחַט *to cause to rest, to set down*, and הִשָּׁחַט *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִתְקַטַּל Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִקְצַל; Niphal of Hithpael נִקְצַר Ezek. 23 : 48, נִקְצַר Deut. 21 : 8, נִשְׁתַּחֲוֶה Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to 'Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטַל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed ה, § 82. 2, thus, הִנִּקְטַל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which ה will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִהִקְטַל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to 'Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have 'Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three **הָצַב**, **נָבַל**, **שָׁבַן** take Hholem, and two **הָפִיץ** and **שָׁמַם** take indifferently Hholem or Pattahh. Of verbs with middle *o* in the preterite three **נָזַל**, **קָטַן** and **שָׁכַל** take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל to mourn.	נָגַשׁ to come near.	רָבַץ to lie down.
* אָלַח to learn.	נָשַׁל (intrans.) to fall off.	רָגַז to rage or tremble.
* אָמַץ to be strong.		* רָטַב to be wet.
* אָנַח to be angry.	* נָהַךְ to be poured.	רָכַב to ride.
* הָבַל to become vain.	סָלַךְ (§ 86. b.) to ascend.	* רָפַד to spread.
הָזַק to be strong.	שָׁנוּ to smoke.	* רָקַב to rot.
חָכַם to be wise.	* עָרַק to be removed.	שָׁכַב to lie down.
הָשִׁךְ to be dark.	* צָדַק to be righteous.	שָׁלַט to rule.
* בָּסַל to be foolish.	קָלַל to be lightly esteemed.	* שָׁלַם to be complete.
לָמַד to learn.		* שָׁמַן to grow fat.
מָתַק to be sweet.	* קָטַב to be attentive,	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד to deal treacherously.	חָמַם to be hot.	נָשָׁךְ to bite.
גָּזַר fut. <i>o</i> , to tear, fut. <i>a</i> , to resolve.	חָיַן to be gracious.	פָּעַל to do.
הָלַךְ (mostly fut. <i>e</i>) to go.	* חָרַשׁ fut. <i>o</i> , to plough, fut. <i>a</i> , to be silent.	פָּשַׁט to strip off.
זָעַם to curse.	נָרַח to tear.	קָסַם to use divination.
* הָבַשׁ to bind.	רָצַר to form.	קָצַר fut. <i>o</i> , to cut off, fut. <i>a</i> , to be short.
* הָלַשׁ fut. <i>o</i> , to subdue, fut. <i>a</i> , to be weak.	מָצַל to trespass.	שָׁכַח to rest.
	נָדַד to flee.	תָּמַם to be finished.
	נָדַר to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. **יִרְשֵׁב**, **יִהְיֶה**.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahlh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטֵל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahlh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (קָטֵל).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הָ, which, appended to the masculine, would give קָטֵלָה, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. b. Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטֵלָה.

2 masc. The appended הָ is derived from אָהָה.

2 fem. הָ from אָהָה.

1 com. הָ changed from הָ of אָהָה; compare the similar relation of the suffixes הָ, הָ to the pronouns אָהָה, אָהָה § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ך preceded by the vowel ך. The full ending ך is still found in a very few instances, § 86. *b.*, generally the ך is dropped, § 55. 2. *a.*

2 *masc.* ך from ך.

2 *fem.* ך from ך.

1 *com.* ך from ך.

Future (עָתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from ך; the vowel *u*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from ך, ך, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from ך.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ך, denoted by ך appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed ך is from ך.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ך, the sign of the second person, and restoring the ך in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקַיֵּי fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְקַיֵּי intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

PERFECT VERBS.

HIIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁכְלָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטַּלְנוּ	קָטַדְנוּ	שָׁכַלְנוּ
הִקְטִילֶם	הִקְטִילֶם	הִתְקַטַּלֶם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילֻם	הִקְטִילֻם	הִתְקַטַּלֻם	קָטַדְתֻם	(שָׁכַלְתֻם)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטַּלֶנּוּ	קָטַדְנוּ	שָׁכַלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁכַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטֵל	יִקְטֵל	יִתְקַטֵּל	יִקְטֹד	יִשְׁכֹּל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטֹד	יִשְׁכֹּל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטֹד	יִשְׁכֹּל
יִקְטִילִי	יִקְטִילִי	יִתְקַטֵּלִי	יִקְטֹדִי	יִשְׁכֹּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטֹד	אִשְׁכֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטֹדוּ	יִשְׁכֹּלוּ
יִקְטִילְנָהּ	יִקְטִילְנָהּ	יִתְקַטֵּלְנָהּ	יִקְטֹדְנָהּ	יִשְׁכֹּלְנָהּ
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטֹדוּ	יִשְׁכֹּלוּ
יִקְטִילְנָהּ	יִקְטִילְנָהּ	יִתְקַטֵּלְנָהּ	יִקְטֹדְנָהּ	יִשְׁכֹּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטֹד	נִשְׁכֹּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטֵּלִי	קָטַדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	קָטַדוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. רָקַטְלִי for רָקַטְלִי, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. רָקַטְלִי for רָקַטְלִי. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶקַּטְלִי, אֶקַּטְלִי.

(2) Terminations consisting of a vowel, viz., ה, ו, and י of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of () in the imperative, e. g. קָטַטְלִי, קָטַטְלִי but קָטַטְלִי. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קָטַטְלִי, קָטַטְלִי for קָטַטְלִי, קָטַטְלִי from קָטַטְלִי, §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, ה, ה, ה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to () in the preterite, and from י to () in the future, קָטַטְלִי, קָטַטְלִי, §61. 4. But verbs with middle o retain the Hholem in the Kal preterite, קָטַטְלִי.

(4) Terminations consisting of a mixed syllable ה, ה, ה occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, קָטַטְלִי from קָטַטְלִי.

REMARKS ON THE PERFECT VERBS.

KAL.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Patah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, קָטַטְלִי, קָטַטְלִי, קָטַטְלִי. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. קָטַטְלִי, קָטַטְלִי. The words קָטַטְלִי Judg. 5:5, קָטַטְלִי Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from קָטַטְלִי *flowed*, in which case the second must be added to the list of forms with Dagheshe-forte emphatic, §24. c, by Gesenius as Niphal preterites from קָטַטְלִי *shook*, comp. קָטַטְלִי Gen. 11:7, קָטַטְלִי Am. 3:11 from קָטַטְלִי, קָטַטְלִי.

b. SING. 3 fem. The old form with **ת** is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְתָּ Deut. 32:36 (with the accent on the penult because of a following monosyllable, §35.1.), and שָׁבַתְּ Ezek. 46:17 from שׁוּב. The vowel letter **א** is once written in place of **ה**, אָבַחְתָּ Ezek. 31:5 *K'thibh*, §11.1. *a.*

2 masc. The vowel letter **ה** is sometimes appended as in the pronoun אָהֶה from which the termination is taken, בָּיְדֶהָ Mal. 2:14, שָׁמְעֶהָ Jer. 17:4; so in other species besides Kal, נִכְסְפֶהָ Gen. 31:30, רִדְמֶהָ Job 38:12 *K'thibh*, הִצְמֶהָ Ps. 73:27. In the last example the **ה** of the root is united by Daghesh-forte with the **ה** of the personal affix; this union regularly occurs between roots ending with **ה** and affixes beginning with the same letter נִצְמָהּ Job 23:17, הִשְׁמָהּ Ps. 89:45, הִשְׁבָּהּ Isa. 16:10, הִשְׁבָּחָהּ Ex. 5:5, מָהָה Ezek. 28:8, מָהִי Gen. 19:19, וְהִתְמָהּ Jer. 49:37.

2 fem. The full termination הִי of אָחִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, נִבְרָחֶיךָ Ezek. 16:22, and repeatedly in the same chapter, רִדְמֶיךָ Ruth 3:3; so in other species הִבְרָחֶיךָ Jer. 3:5, לִמְרָחֶיךָ Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

1 com. The vowel letter **י** is, contrary to the ordinary rule, §11.1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רִדְמָהּ Ps. 140:13, Job 42:2, בָּיְיָהּ 1 Kin. 8:48, עָשִׂיָהּ Ezek. 16:59.

PLUR. 3 com. The full ending יָ only occurs in יִדְלִיגֵן Deut. 8:3, 16 צִקְלֵן Isa. 26:16, and רִקְשֵׁן Isa. 29:21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִישׁ which nowhere else occurs. An otiant **א**, §16.1. is twice added to this person, as is regularly the case in Arabic, הִלְבִּיאוּ Josh. 10:24, אָבִיאוּ Isa. 28:12. The forms of similar appearance נִשְׁאוּ Ps. 139:20, רִנְשִׁאוּ Jer. 10:5, are in reality of different character as the **א** is in these a radical, whose vowel has been shifted to the preceding letter, §57.2. (3). The occasional omission of the vowel letter **ו** from the *K'thibh*, e. g. אָמַרְךָ 1 Sam. 13:19, קָבַלְךָ Esth. 9:27, שָׁפַחְךָ Deut. 21:7, הָיָה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַרְךָ etc. שָׁפַחְךָ etc.; the *K'ri* has substituted אָמַרְךָ, אָמַרְךָ etc. שָׁפַחְךָ, אָמַרְךָ etc. for the sake of a more exact concord of the verbs with their subjects, §48.

2 masc. and fem. There is no example of a verb middle *σ* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתֶּםָּ Am. 4:3, הִ, is added to the *2 fem.* as to the corresponding pronoun.

§87. *INFINITIVE.* The Hholem of the construct is usually written without **ו**, בָּגֵר Isa. 33:1, though not invariably, שָׁבֵן and שָׁבֹן and פָּבוֹשׁ and פָּבוֹשׁ, and before Makkeph is shortened to Kamets Hhatuph, §64.1, קָסֵם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגִיד Isa. 48:8 but שָׁבַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבַב 1 Kin. 1:21 *et passim* and שָׁבַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. דָּבָרָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהָבָה, יָרָאָה, הָאֲבָהָה Jer. 31:12, הָרָעָה Ezek. 16:5, כָּרָעָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it וַיִּמְצָא, וַיִּבְחַשׁ and וַיִּבְחַשׁוּ, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, וַיִּדְלָה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. וַיִּתְּבֵד Hos. 8:12; in וַיִּבְדֹּל Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, וַיִּמְלֹכוּ Prov. 8:15, וַיִּמְלֹכוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek וַיִּשְׁפֹּטוּ Ex. 18:26, וַיִּתְּבֵנוּ Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 וַיִּשְׁוֹלוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: וַיִּבְחַשְׁתָּהּ Deut. 33:16, וַיִּבְחַשְׁתָּהּ Job 22:21, paragogie הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in וַיִּבְחַשְׁתָּהּ 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending וַיִּבְחַשְׁתָּהּ.

2 *fem.* ו is sometimes added to the long vowel with which this person ends וַיִּתְּבֵנוּ Ruth 2:8, וַיִּתְּבֵנוּ Ruth 3:4, וַיִּתְּבֵנוּ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. וַיִּבְחַשׁ Isa. 57:8.

1 *com.* וַיִּשְׁכַּח Ps. 139:8, though by some grammarians referred to וַיִּשְׁכַּח, is probably for וַיִּשְׁכַּח from וַיִּשְׁכַּח, the liquid ל being excluded, and Daghesheforte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination וַיִּ is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, וַיִּבְחַשְׁוּ Ruth 2:9, וַיִּבְחַשְׁוּ Josh. 24:15, וַיִּבְחַשְׁוּ Ex. 9:29, וַיִּבְחַשְׁוּ Josh. 4:6, וַיִּבְחַשְׁוּ Ps. 104:28, וַיִּבְחַשְׁוּ 1 Sam. 2:22, Josh. 2:8, וַיִּבְחַשְׁוּ Deut. 11:22, וַיִּבְחַשְׁוּ Jer. 21:3; so in other species, וַיִּבְחַשְׁוּ Job 19:23, וַיִּבְחַשְׁוּ Job 24:24, וַיִּבְחַשְׁוּ Gen. 32:20 and וַיִּבְחַשְׁוּ Ps. 58:2, וַיִּבְחַשְׁוּ 2 Kin. 6:19, וַיִּבְחַשְׁוּ Mic. 2:8, וַיִּבְחַשְׁוּ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer וַיִּשְׁכַּחוּ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final וַיִּ has been assimilated to the initial כ of the following word, § 55. 1; in all probability, however, כ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 fem. In a very few cases the initial ו of the masculine form is retained, the distinction of gender being sufficiently marked by the termination בְּמִדָּה Dan. 8:22, בְּחִמָּה Gen. 30:38, בְּשִׁרְהָ 1 Sam. 6:12; or, on the other hand, the termination ו of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הַבְּתוּרָה Jer. 49:11, הַקְּרָבִי Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. יִרְשָׁנוּ Hos. 14:1. The assumption that the *3 fem. plur.* is used for the *3 fem. sing.* in תְּהָרְאֵנָה Ex. 1:10, תִּרְרָה Job 17:16, תִּרְמָסֵנָה Isa. 28:3, תִּשְׁבְּרָנָה Isa. 27:11, תִּשְׁלֶחֶנָה Judg. 5:26, is unnecessary; in the first passage מִלְחָמָה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form תִּשְׁלַחְנָה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 fem. The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, הַתְּהַיִּירָה Gen. 27:1, הַבְּחָאָה Gen. 30:38, וַתִּשְׁשָׁה Gen. 33:6, הַתְּהַיִּירָה Ezek. 3:20, הַתְּהַיִּירָה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forte with the affix נָה, § 25, תִּשְׁשָׁה Ezek. 17:23, תִּקְוָה Ezek. 32:16, or without Daghesh, תִּשְׁשָׁה Ruth 1:13, תִּשְׁשָׁה Isa. 60:4, תִּרְנָה Ps. 71:23 in most editions. So in the fem. plur. imperative, תִּשְׁשִׁי Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. מִקְדֵּךְ, yet not always, מִשְׁפָּךְ and מִשְׁפָּךְ; before Makkeph it is shortened to Kamets Hhatuph מִקְדֶּךְ Judg. 9:14. It may perhaps be similarly shortened without Makkeph in סִדְדֶּךְ Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, מִקְדֶּךְ Judg. 9:10, מִשְׁכֶּךְ Ezek. 32:20 (but מִשְׁכֶּךְ Ex. 12:21, for the Methegh see § 45. 2), מִשְׁכֶּךְ Zeph. 3:14, מִקְדֶּךְ Mic. 1:16, and (with ו retained in the K'thibh) מִקְדֶּךְ 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, מִשְׁכֶּךְ Zech. 7:9, מִקְדֶּךְ Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as מִשְׁכֶּךְ Isa. 47:2, מִקְדֶּךְ Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in מִשְׁכֶּךְ Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, מִשְׁכֶּךְ Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written differently with or without Vav, בִּזְיָר and בִּזְיָר, mostly without when additions are made to the word. In מִזְכֵּרֶת Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מִ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except כִּלְיָה 2 Kin. 8:21; it is shortened to Seghol in הִזְלֵךְ Isa. 41:7, upon the recession of the accent. הוֹבִיֵּךְ Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb הִבִּיֵּךְ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of הִבִּיֵּךְ, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִלְכֵּךְ *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle ē and ō being mostly used instead, מָלֵא *full*, זָקֵן *old*, אִפָּדַי *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבִישׁ and לְבִישׁ *wearing*, שָׁבֵן and שָׁבֵן *dwelling*, בָּטַח *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as כָּבַשׁ Deut. 32:34, שָׁחַט, אָחַט written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יִלְכֶּדָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִשְׁכַּבְתִּי Jer. 22:23, יִשְׁכַּבְתִּי Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְכֶּדָה Gen. 17:19, and with י paragogic in the K'thibh יִשְׁכַּבְתִּי Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיָּהם Ezek. 8:16, the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיָּים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלִינִי *they are cursing me*, Jer. 15 : 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִינִי and the preterite קָלַלְתִּי; and Ewald changes the text to מְקַלְלִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלִינִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject קָלָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלִינִי as if for : מְקַלְלִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have נִגְזַע Jer. 50 : 23 with Seghol under the prefixed Nun for נִגְזַע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִכְסֵם Gen. 31 : 30, נִגְלָה Judg. 11 : 25, נִגְלָה 1 Sam. 2 : 27, נִקְרָא 2 Sam. 1 : 6; of the longer form given in the paradigm הִנָּחַן Jer. 32 : 4, which once appears with prosthetic א in place of ה Ezek. 14 : 3 אֶנְדָּשׁ, § 53. 1. a. The construct infinitive usually has Tsere הִנָּחַן Ezek. 16 : 36, but is in one instance הִנָּחַן Ps. 68 : 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנָּחַן 1 Kin. 20 : 39, הִנָּחַן Deut. 4 : 26. The prosthetic ה is commonly retained after prefixed prepositions לְהִנָּחַן which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בְּנִיחָן Prov. 24 : 17, comp. בְּהִנָּחַן Dan. 11 : 34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הִנָּחַן Job 34 : 22, הִנָּחַן Judg. 9 : 38, הִנָּחַן Eccles. 7 : 26, rarely to Pattahh, הִנָּחַן Job 18 : 4. In the Imperative הִנָּחַן the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7 : 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִנָּחַן Ezek. 21 : 29, הִנָּחַן Ps. 37 : 9.

c. FUTURE SING. 1 com. The prefixed א occasionally has Hhirik, אֶנְדָּשׁ Ezek. 20 : 36, 1 Sam. 12 : 7, אֶנְדָּשׁ Ezek. 14 : 3, אֶנְדָּשׁ Ex. 14 : 4, 17.

PLUR. fem. Tsere rarely remains in the second syllable הִנָּחַן Ruth 1 : 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנָּחַן Jer. 24 : 2, so with a pause accent, הִנָּחַן Isa. 13 : 16 K'ri, Zech. 14 : 2 K'ri, הִנָּחַן Isa. 28 : 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְדָּח Isa. 43:9, Joel 4:11, נָלֹךְ Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִמְדָּחָה *contemptible*, is in form a Niphal participle from the noun נִמְדָּחָה *contempt*.

PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נִפְלַל Ezek. 28:23, and the passive form אֲפֻלַּל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In נִפְקַחְקַח Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִחַרְסִיחַ Ps. 38:11, חִמְרְחִמְרִי Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. *b* (3), and in אֶהְיֶיהֶבֶי Hos. 4:18, provided this is to be read as one word, § 43. *b*; if, according to the division in the Masoretic text, הֶבֶי is a separate word, it is the imperative of נָתַב *to give*, though this is always elsewhere pointed הָבֵה. In רָפַצְרָפַח Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹרְרֶהוּ 1 Sam. 21:3, טָהַטְטָה Isa. 40:24, זָרַזְרַזְתִּי Ps. 77:18, טוֹטְטִיחִי Isa. 10:13 *ful.* וְסִטְטֵר Hos. 13:3. *inf. abs.* הִזְזִיז and הִרְרִיז Isa. 59:13, *inf. const.* בּוֹשֵׁשְׁסִיחִי Am. 5:11, *part.* מְטַטְטֵר Job 9:15, מְלוֹטְטֵר Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 masc. The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נִשְׁפָּח Gen. 41:51. The second syllable has Seghol in הִפְּחֵר (in pause הִפְּחֵר, בִּפְּחֵר, twice בִּפְּחֵס, Pattahh in אֶפְּחֵר, גִּפְּחֵל (in pause), חִפְּחֵל, קִפְּחֵשׁ, שִׁפְּחֵם (in pause: שִׁפְּחֵם Isa. 19:21), and before Makkeph in לִמְפָּח, מִפְּחֵט, מִפְּחֵט (in pause); *a* appears likewise in the pausal form קִפְּחֵה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of פִּפְּחֵנָּה Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קִפְּחֵה Deut. 30:3, קִפְּחֵה Ex. 13:2, וְשִׁפְּחֵם Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. נִפְּחֵר Ps. 118:18, קִפְּחֵ 1 Kin. 19:10, רִפְּחֵ Ex. 21:19, בִּרְפָּחֵ Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אֶפְּחֵר Jer. 12:17, לִפְּחֵר Jer. 32:33, בִּפְּחֵת Jer. 39:18, מִפְּחֵן Mic. 2:12, שִׁפְּחֵם Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נִפְּחֵן 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הִפְּחֵן Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הִפְּחֵר Isa. 59:13, or on the recession of the

accent, צָחַץ Gen. 39: 14, 17, and in one instance besides, לָחַם Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, יִסְרֶה Lev. 26: 18, יִמְרֶה Ps. 147: 1, יִלְבֶּה Isa. 6: 13, צִדְקָתָהּ Ezek. 16: 52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אֶזְרָה Lev. 26: 33, § 60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאֶסְעֶרֶם Zech. 7: 14 for אֶסְעֶרֶם, § 60. 3. c.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרְגְּשֶׁנָּה Isa. 13: 18, but תִּרְבֶּרְנָה Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3). Pual ordinarily has *ũ*, which is preferred before a doubled consonant שָׁלַח, § 61. 5, and Hophal *õ* before concurrent consonants הִקְפִּיד. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, כָּרַח Ezek. 16: 4, שָׁדָה Nah. 3: 7, כָּלַה Ps. 72: 20, כָּסֹה Ps. 80: 11, Prov. 24: 31, יִהְיֶה־כֶּהָרֶם Ps. 94: 20, מָאָדָם *passim*. This seems to furnish the best explanation of the disputed words הִתְרַצְּחוּ or הִתְרַצְּחוּ Ps. 62: 4, מָלַצְּנוּ Ps. 101: 5 K'ri, הִתְרַצְּחוּ Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Daghesh-forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *õ* not *ũ*. Others think that הִתְרַצְּחוּ is the Kal future for הִתְרַצְּחוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. c. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali הִתְרַצְּחוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

b. The vowel *ũ* of the first syllable is occasionally written with Vav, וִזָּח Ezek. 16: 34, הוִלָּחוּ Ps. 78: 63, יוִלָּד Judg. 18: 29, 13: 8, Job 5: 7, מוִאָּדָה Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה appended to the preterite is found in עָלָה Ezek. 31: 15.

d. INFINITIVE. The absolute form occurs in אָבֵן Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מִשְׁפָּחָה, מִשְׁפָּחָה; in a few instances the initial מ is omitted, לָקַח 2 Kin. 2: 10 for מִלְּקָח, בִּרְכָה (with Daghesh-forte euphonic) Ezek. 21: 15, 16, מִיִּקְשִׁים Eccles. 9: 12 for מִיִּקְשִׁים, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. **הִפְתָּנוּ** 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once **אֶפְתָּ** is prefixed instead of **הִפְתָּ** Isa. 63:3; in Isa. 19:6 **הִפְתָּנוּ** is not a double Hiphil with both **א** and **ה** prefixed, but is a denominative from **פָּתַח**, a derivative of **פָּתַח**, which does not indeed occur in its simple form but is justified by the analogy of **אֶפְתָּ** from **פָּתַח**. **ה** takes the place of **ה** in **הִפְתָּ** Hos. 11:3; so likewise the future **תִּפְתָּ** Jer. 12:5, and participle **תִּפְתֵּן** Jer. 22:15, though the corresponding preterite is **הִפְתָּ** Neh. 3:20.

SING. 3 masc. The *z* of the second syllable is almost always written with Yodh, rarely without it, e. g. **הִפְתָּ** 1 Sam. 12:24, but in every other place **הִפְתָּ**. So in the participle **מִפְתֵּן** Job 11:3 but **מִפְתֵּן** Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol **הִפֵּר** Prov. 24:23, 28:21, is mostly written without *y*, thus **הִפֵּל**, **הִפֵּר**, **הִפֵּשׁ**, **הִפֵּשׁ**, **הִפֵּשׁ**, **הִפֵּשׁ**, though sometimes with it **הִפֵּשׁ** Am. 9:8 but **הִפֵּשׁ** Isa. 14:23, **הִפֵּשׁ** and **הִפֵּשׁ**, twice **הִפֵּשׁ**, nine times **הִפֵּשׁ**, **הִפֵּשׁ**. Hhirik in this syllable is rare and exceptional, **הִפֵּשׁ** Ezek. 21:31, **הִפֵּר** Josh. 7:7. **א** is prefixed instead of **ה** in **אֶפְתָּ** Jer. 25:3 and **אֶפְתָּ** Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with *y*, **הִפְתָּ** rarely and as an exception without *y*, **הִפְתָּ** Isa. 23:11, or with Tsere **הִפְתָּ** Deut. 32:8, **הִפְתָּ** Deut. 26:12, Neh. 10:39, **הִפְתָּ** Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite **הִפְתָּ** Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, **הִפְתָּ** Jer. 50:34, **הִפְתָּ** Jer. 51:33, **הִפְתָּ** Lev. 14:43. The initial **ה** is mostly retained after prefixed prepositions, though it is sometimes rejected, as **הִפְתָּ** Am. 8:4 but **הִפְתָּ** Ps. 8:3, **הִפְתָּ** once but **הִפְתָּ** fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination **וּפְתְּכֶם** 1 Sam. 14:22, 31:2, **וּפְתְּכֶם** Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be **וּפְתְּכֶם** Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh **הִפֵּשׁ**, **הִפֵּשׁ**, and before Makkeph, Seghol **הִפֵּשׁ** Job 22:21, **הִפֵּר** 1 Sam. 23:11, **הִפֵּשׁ** Isa. 64:8. There are a very few examples with Hhirik in pause, **הִפֵּשׁ** Ps. 94:1, to which some would add **הִפֵּשׁ** Isa. 43:8, but see Alexander, **הִפֵּשׁ** Prov. 19:25, **הִפֵּר** Jer. 17:18.

e. PARTICIPLE. In **מִפְתָּ** Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; **מִפְתָּ** Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְכִים Jer. 29:8, מְהַלְכִים 2 Chron. 28:23, מְהַלְכִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הָהֻלֵּף, is occasionally Kibbuts, both vowels even appearing in the same verb, הִשְׁכַּח Ezek. 32:32, הִשְׁכַּח ver. 19, מִשְׁכַּח 2 Kin. 4:32; הִשְׁלַח Dan. 8:11, הִשְׁלַח Isa. 14:19, הִשְׁלַח Ezek. 16:5, מִשְׁלַח 2 Sam. 20:21; הִשְׁחַר Lev. 6:15, מִשְׁחַר Mal. 1:11, הִשְׁחַר, מִשְׁחַר, מִשְׁחַר, מִשְׁחַר Ezek. 29:18.

b. PRETERITE. In הִשְׁחַחְתִּי *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic הִ is rejected after הִ interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִשְׁחַח Ezek. 16:4, הִשְׁחַח Josh. 9:24. The construct has Pattahh, הִשְׁחַח Ezr. 3:11.

d. IMPERATIVE. This mood occurs twice, הִשְׁכַּח Ezek. 32:19, הִשְׁחַח Jer. 49:8.

e. PARTICIPLE. In מְהַלְכֵנִי Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances הִ is prefixed instead of הִ, viz., הִשְׁחַח 2 Chron. 20:35, הִשְׁחַח Ps. 76:6. In the verb הִשְׁחַח Daghesheforte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הִשְׁחַח, הִשְׁחַח Judg. 20:15, 17, הִשְׁחַח Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ô* in הִשְׁחַח Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *û*, § 61. 5, הִשְׁחַח (the accentuation is unusual) Isa. 34:6, הִשְׁחַח Deut. 24:4 (but in the future always הִשְׁחַח Lev. 21:1 and repeatedly elsewhere), הִשְׁחַח (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael.

Where both forms exist in the same verb, however, as in הִשְׁחַח and הִשְׁחַח, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b* (3). In הִשְׁחַח Jer. 25:16, הִשְׁחַח Jer. 46:8 (elsewhere הִשְׁחַח), and : מִשְׁחַח Isa. 52:5, *ô* prolonged from *û*, on account of the absence of Daghesheforte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הִשְׁחַח, הִשְׁחַח, הִשְׁחַח, הִשְׁחַח, הִשְׁחַח *inf. const.*, הִשְׁחַח *imper.*, מִשְׁחַח, which before Makkeph is shortened to Seghol, הִשְׁחַח Isa. 30:29, הִשְׁחַח Gen. 6:9, הִשְׁחַח Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִשְׁחַח *pret.*, הִשְׁחַח *pret.* and *imper.* (but *inf. const.* and *part.*

thou mayest understand or *understand thou*, Dan. 9:25, *אַל־תִּשְׁלֹט* *may it not* or *let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחָזֶק* Isa. 42:6 and *נִרְאֶה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאֶה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ך. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in לֵה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמְעֵה *oh, hear!* or *pray, hear!* הִשְׁמַע *listen*, הִשְׁמְעֵה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 86. b. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י. remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, חִירִיק, Jer. 49:11; זָכַר, 2 Chron. 6:42, שָׁכַח, Gen. 39:7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְפָּה K'thibh, צִרְפָּה K'ri Ps. 26:2, מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9:8; וּשְׁקוּלָה K'thibh, וּשְׁקוּלָה K'ri Ezr. 8:25; אֲשַׁקֵּיכָה K'thibh, אֲשַׁקֵּיכָה K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשַׁקֵּיכָה 1 Kin. 19:20, וּשְׁקוּלָה Dan. 8:13 (in some copies) or Hhateph Pattalih, וּשְׁקוּלָה Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattalih; thus, קָרָב Lev. 9:7, קָרְבָּה Ps. 69:19, and on the contrary, מָכְרָה Gen. 25:31, *ful.* יָבֵרָה Ex. 21:7, נָבְרָה (with Daghes separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שָׁמְרָה Gen. 4:23 for שָׁמְרָה, § 61. 2, קָרָאָן Ex. 2:20 for קָרָאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הִקֵּה 2 Kin. 6:18 for הִקָּה Ezek. 6:11, גָּל Ps. 119:18 for גָּלָה; הִקֵּה Deut. 9:14 for הִקָּה Judg. 11:37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְחִיעַ). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb וָהָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וָהָה *and he was*; Ewald of וָהָה *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instil.* p. 424, that וַיֹּאמֶר may be for וָהָה־אָמַר, by § 53. 3; ה prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, ῥύπτω, ῥύπτον; ῥύψω, ῥύψα, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, 'Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְרָא, וַיִּמְלִיכוּ, וַיִּבְרָא. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be ה, and never if it be ו, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיְבַרְכֵּהוּ but וַיְבָרְכֵהוּ. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּאֲמָר, וַיִּבְרָא. In the Hiphil י is, with few exceptions, e.g. וַיִּהְיֶה־שָׁם Ps. 105 : 28, compressed to (..) as in the apocopated future, וַיִּקְשָׁב, וַיִּתְחַלֵּל, and before Makkeph it is shortened to (..) וַיִּגְדֹּל. In the first person singular, however, י remains in the Hiphil, and a paragodic ה is not infrequently appended in all the species, e.g. וַיִּשְׁלַח־הוּא or וַיִּשְׁלַח־הוּא; וַיִּבְרָא־הוּא or וַיִּבְרָא־הוּא; paragodic ה also occurs though more rarely in the first pers. plur. וַיִּתְחַלְּמוּ Gen. 41 : 11, וַיִּבְרָכְשָׁה Ezr. 8 : 23, ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַיִּקְרָא, וַיִּבְרָא, וַיִּמְלִיכוּ; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּקְרָא, וַיִּבְרָא, וַיִּמְלִיכוּ; וַיִּקְרָא, וַיִּבְרָא, וַיִּמְלִיכוּ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּבְרָא, וַיִּבְרָא, but not in וַיִּתְחַלֵּל; so in וַיִּמְלִיכוּ Hab. 3 : 6, and the Hithpael וַיִּתְחַלְּמוּ Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּבְרָא, וַיִּבְרָא, or וַיִּבְרָא, וַיִּבְרָא, but וַיִּבְרָא, וַיִּבְרָא, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּבְרָא, וַיִּבְרָא,

וְאָקִים or וְאָקִים, though it sometimes suffers apocopation in לִה verbs וְאָקִים, וְאָקִים. The prolonged plural ending וְ is very rarely used after Vav Conversive; it does, however, occur, e. g. וְתִקְרְבוּן Deut. 1:22, וְתִקְרְבוּן Deut. 4:11, וְתִקְרְבוּן Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וְאֶנְיֹשׁ Judg. 6:9, וְאֶנְיֹשׁהוּ 2 Sam. 1:10, וְאֶנְיֹשׁהוּ Ezek. 16:10 but וְאֶנְיֹשׁהוּ ver. 8, וְאֶנְיֹשׁהוּ Job 30:26, וְאֶנְיֹשׁהוּ Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וְ *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתְּךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמֵצָאָה *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְהָלַכְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְלִיטָה (pret.) *and turn*, וְנִסְתַּמְרָה (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with IIholem, it will in consequence be shortened, וְהָלַכְתָּ, וְהָלַכְתָּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases. viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וְהָלַכְתָּ *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְהָלַכְתָּ, וְהָלַכְתִּי, though וְהָלַכְתִּי Zeph. 1:17, except in לִה and לִה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְפָלִיחַ Lev. 26 : 9, וּבָאָהִי 1 Kin. 18 : 12, וְהִתְחַנְּנִיחַ 1 Chron. 4 : 10, וְהִשְׁתַּחֲוִיחַ 1 Sam. 15 : 30, וְהִלִּיחַ Isa. 8 : 17 but וְאָפִיחַ Lev. 24 : 5, וּבָאָהִי Gen. 6 : 18, וְהִתְבַּיִחַי Lev. 26 : 9, וְהִבָּאָהִי Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְחָנִי Ex. 8 : 23, וְהִלְלָנִי Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִתְבַּיִחָהּ Ex. 26 : 33, וְהִבָּיִחָהּ Lev. 15 : 29, וְנִבְחָהּ Isa. 11 : 2, וְנִבְחָהּ Hab. 1 : 8 but וְהִשְׁתַּחֲוִיכֶנּוּ Ezek. 43 : 24, וְהִשְׁתַּחֲוִיחֶנּוּ Hab. 1 : 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending ׀, § 85. *a* (1), takes the place of ׀.

2 *masc.* ׀ sometimes shortens its final vowel before the suffix ׀ of the first person.

2 *fem.* The old ending ׀, § 86. *a*, instead of ׀.

PLUR. 2 *masc.* ׀ from the old pronominal ending ׀, § 71. *b* (2), takes the place of ׀. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, וְהִתְבַּיִחְנָהּ for וְהִתְבַּיִחְנָהּ.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כָּם, כָּן, and the second masc. sing. הָ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הָ, requiring Daghesht-forte conservative in the verbal ending הָ to preserve the quantity of the previous short vowel, קָטְלָתִי for קָטְלָתְהוּ, קָטְלָתָהּ for קָטְלָתְהָ, see § 57. 3. *b*.

When the third masc. sing. suffix הִי is preceded by (.), the הָ may be elided and the vowels coalesce into וִ, קָטְלָו for קָטְלָהּ; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קָטְלָוּ for קָטְלָהּ, § 62. 1.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קָטְלָהּ.

When הִי, הָ of the third pers. singular are preceded by (.), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (.) being at the same time shortened to (ִ); הָ is then commonly elided and a euphonic Daghesht-forte inserted in the Nun, וְקָטְלָהּ for וְקָטְלָהּ. The same shortening of the (.) and insertion of Daghesht may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesht-forse in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִהְיֶה for יִהְיֶה; or it may be Daghesht-forse emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, §54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that יִהְיֶה may be for יִהְיֶה instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִהְיֶה but יִהְיֶה, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִהְיֶה but יִהְיֶה, יִהְיֶה but יִהְיֶה.

3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִהְיֶה, יִהְיֶה, יִהְיֶה, but י. of the Hiphil species is almost always preserved, יִהְיֶה, יִהְיֶה.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְה, קָטַלְי but קָטַלְה, קָטַלְי. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending קָ, כָּ, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before קָ and כָּ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הָהָהָ, הָהָהָ, הָהָהָ, הָהָהָ, הָהָהָ, הָהָהָ but הָהָהָ, הָהָהָ, הָהָהָ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, נַפְשִׁי הָיִיתִי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, נַפְשִׁי יָצָא *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּח לִי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׂוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּ
3 fem.	קָטַלְתְּנִי	קָטַלְתָּהּ	קָטַלְתְּהָ	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּהּ
2 masc.	קָטַלְתָּנִי קָטַלְתָּ	—	—	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּהּ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהָ
1 com.	—	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
1 com.	—	קָטַלְתֶּםהּ	קָטַלְתֶּםהּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
INFINITIVE.	קָטַלְנִי קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּהּ
FUTURE.					
SING. 3 masc.	יִקְטַלְנִי יִקְטַלְתְּ	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתְּ יִקְטַלְתְּ	יִקְטַלְתָּהוּ יִקְטַלְתְּ	יִקְטַלְתָּ יִקְטַלְתָּ
PLUR. 3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּםהוּ	יִקְטַלְתֶּםהָ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
PIEL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּהּ
HIPHIL PRETERITE.					
SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּהּ

[illegible]

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (..) as the union vowel of the preterite, יָפַדְתִּי Isa. 8 : 11, שָׁפַדְתָּ Judg. 4 : 20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., יָפַדְתִּי Ps. 118 : 18, הִנֵּנִי Gen. 30 : 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause : פָּאֲדָה Isa. 55 : 5, so with the infinitive, הִשְׁפָּדָה Deut. 28 : 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4 : 6 אֲבִיאָה, § 11. 1. *a.*, where the K'ri has אֲפָאֲדָה. With לָא and לָה verbs this form of the suffix is of frequent occurrence, : הִנֵּנִי Isa. 30 : 19, Jer. 23 : 37, הִבְרָאָה Ezek. 28 : 15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written הָה. הִבְרָאָה 1 Kin. 18 : 44, הִנֵּנִי Prov. 2 : 11, הִבְרָאָה Ps. 145 : 10, הִנֵּנִי Jer. 7 : 27.

c. The suffix of the second fem. sing. is commonly הָ, : הִבְרָאָה Isa. 54 : 6, פָּאֲדָה Isa. 60 : 9, except after the third fem. sing. of the verb, when it is הָ. הִבְרָאָה Ruth 4 : 15, הִבְרָאָה Isa. 47 : 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתָּה, : הִבְרָאָה Ps. 137 : 6, הִבְרָאָה Ps. 103 : 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרַעְתָּה Ex. 32 : 25, קָבַעְתָּה Num. 28 : 8, and in some copies אָבַעְתָּה 1 Sam. 1 : 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁפַדְתָּ (with the accent on the penult because followed by an accented syllable) Am. 1 : 11, so with the infinitive, הִשְׁפָּדָה Ex. 9 : 18, הִנֵּנִי Jer. 44 : 19, and the future, הִתְפָּדָה Ex. 2 : 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, הִתְפָּדָהוּ Ex. 23 : 31, and repeatedly in poetry, הִתְפָּדָהוּ Ex. 15 : 9; once ו is appended, הִבְרָאָהוּ Ex. 15 : 5; הִם is used but once as a verbal suffix, אֲפָאֲדָהוּ Deut. 32 : 26.

g. The suffix of the third fem. plur. ךְּ is seldom used, הִבְרָאָהְּ Isa. 48 : 7, יִחְיֶהְּ Hab. 2 : 17; more frequently the masculine ם is substituted for it, הִבְרָאָהוּ Gen. 26 : 15, 18, הִבְרָאָהוּ Ex. 2 : 17, הִבְרָאָהוּ 1 Sam. 6 : 10, so Num. 17 : 3, 4, Josh. 4 : 8, 2 Kin. 18 : 13, Hos. 2 : 14, Prov. 6 : 21; הִן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךְּ, הִבְרָאָהוּ Ruth 1 : 19, הִבְרָאָהוּ Job 39 : 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אֲהַבְתָּה Deut. 7 : 13, לִבְשָׁה Lev. 16 : 4, שָׁנְאָה Deut. 24 : 3, הִרְאָהוּ Job 37 : 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is הִבְרָאָהוּ Ps. 13 : 5 from הִבְרָאָהוּ,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כ, ב, נ, ק, צ, ד, Deut. 30:3, רָקַצְתָּ ver. 4, but occasionally to Hhirik, אָמַצְתָּ (the Methegh in most editions is explained by § 45. 2) Job 16:5, אָרַמְתָּ Isa. 25:1, מָרַשְׁתָּ Ex. 31:13, פָּרַשְׁתָּ Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רָשַׁעְתָּ 1 Sam. 17:25, Ps. 65:10; in רָדַדְתָּ Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, אָרַחְתָּ Prov. 31:12, אָכַלְתָּהוּ Ezek. 15:5, so in pause : אֲרַחְתָּהוּ 1 Sam. 18:28, אָכַלְתָּהוּ Gen. 37:20, : סָמְכָתָהוּ Isa. 59:16, and sometimes contracted by the exclusion of ה, אָלַחְתָּ 1 Sam. 1:24, רָלַחְתָּ Ruth 4:15, אָנַחְתָּ Job 21:18. The third fem. suffix is always contracted, אָחַזְתָּה Jer. 49:24, חָלַקְתָּה Isa. 34:17, פָּגַעְתָּה 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, גָּנַחְתָּ Gen. 31:32, מָצַאְתָּ Ex. 15:8, נָצַחְתָּ Ps. 119:129, שָׁרַפְתָּ Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, רָלַחְתָּ Jer. 22:26, אָכַלְתָּה Ezek. 28:18, though it is sometimes long, חָלַקְתָּה Cant. 8:5, as it regularly is in pause : יִלְחַחְתָּה *ibid.*; so before נִי and נִי of the first person, אָכַלְתָּנִי Ps. 69:10, : מָצַאְתָּנִי Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חָקַרְתָּנִי Ps. 139:1, חָתַמְתָּנִי Job 7:14, יָנַחְתָּנִי Ps. 22:2. It takes the third masc. sing. suffix either in its full form, פָּסַחְתָּהוּ Ezek. 43:20, or contracted, אָסַפְתָּהוּ 2 Kin. 5:6, שָׁמַחְתָּהוּ Hab. 1:12, קָבַחְתָּהוּ (accent thrown back by § 35. 1) Num. 23:27, הָקַמְתָּהוּ Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, רָלַחְתָּנִי Jer. 15:10, לָבַחְתָּנִי Cant. 4:9, רָמִיחְתָּנִי 1 Sam. 19:17, מָשִׁיחְתָּהוּ Ex. 2:10; once it takes (.) הוֹרִיחְתָּנִי Josh. 2:18, and in a few instances the masculine form is adopted in its stead, הִשָּׁבַחְתָּנִי Josh. 2:17, 20, Cant. 5:9, רָלַחְתָּנִי Jer. 2:27 K'ri, הִבְאִיחְתָּ 2 Sam. 14:10.

l. The plural endings of the verb may be written fully ו or defectively (.), thus, in the third person, סָבְבוּנִי Ps. 18:6, סָבְבוּנִי Hos. 12:1; the second צָמְחוּנִי Zech. 7:5, הִצְלִיחוּנִי Num. 20:5, 21:5; and the first רָשַׁעְתָּהוּ 1 Chron. 13:3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus נִי, חָרַפְתָּנִי Gen. 19:19, רָאִיחְתָּנִי Gen. 29:32, יִרְאִי Ex. 33:20, Num. 22:33, יִבְרַחְתָּנִי Isa. 56:3, יִשָּׁבַעְתָּנִי Job 9:18; נִי, יִבְרַחְתָּנִי Isa. 63:16; ו (for הוֹ), יִרְחַפְתָּ Hos. 8:3, חָלַבְתָּנִי Ps. 35:8, יִתְחַפֵּז Eccles. 4:12, יִהְיֶנָּה 1 Sam. 21:14, so in the K'thibh, וִירַחֲבֵנִי 1 Sam. 18:1, וִירַחֲבֵנִי, where the K'ri has יִרְחַבְתָּהוּ (for הוֹ), וִירַחֲבֵנִי Gen. 37:33, וִירַחֲבֵנִי 2 Chron. 20:7, יִשָּׁבַעְתָּנִי Isa. 26:5; ׁ, יִלְבָּשׁוּ Ex. 29:30, יִשְׁרָאֵם Deut. 7:15, יִרְאֵם Num. 21:30, יִרְאֵם Ps.

74:8. אֲמַרְלֶם Ps. 118:10; וְיִשְׁלַח Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשִׁיעַ, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעִי.

b. The suffixes with Dagghesh inserted occur chiefly in pause; thus יָרִי Jer. 50:44; יָרִי Gen. 27:19; יָרִי Job 7:14, 9:34; יָרִי (1st plur.). יָרִי Job 31:15; יָרִי Isa. 43:5. יָרִי Isa. 44:2; יָרִי Ps. 30:13; יָרִי (3 masc. sing.). יָרִי Job 7:18; יָרִי Job 41:2 K'ri, יָרִי Hos. 12:5; יָרִי Ps. 65:10, or without Dagghesh, יָרִי Judg. 5:26; Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יָרִי יָרִי Isa. 26:5. There are a very few examples, found only in poetry, of נ inserted between the verb and the suffix without further change, יָרִי Ps. 50:23; יָרִי Jer. 22:24; יָרִי Jer. 5:22; יָרִי Ps. 72:15; יָרִי Deut. 32:10; יָרִי Ex. 15:2.

c. The plural ending יָ is in a few instances found before suffixes, chiefly in pause, יָרִי, יָרִי, יָרִי Prov. 1:28; יָרִי Ps. 63:4; יָרִי Ps. 91:12; יָרִי Isa. 60:7, 10; יָרִי Jer. 5:22; יָרִי Jer. 2:24; twice it has the union vowel *a*, יָרִי Job 19:2; יָרִי Prov. 5:22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֲסַרְסָּ Hos. 10:10; אֲסַרְסָּ Num. 35:20; אֲסַרְסָּ Isa. 27:3; אֲסַרְסָּ Isa. 62:2; אֲסַרְסָּ Ezek. 35:6; אֲסַרְסָּ Jer. 31:33; once the vowel remains, but is changed to Shurek, אֲסַרְסָּ Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2. אֲסַרְסָּ Job 29:14; אֲסַרְסָּ Ex. 29:30; אֲסַרְסָּ Cant. 5:3; אֲסַרְסָּ Gen. 19:19. Hholem is shortened before הָ, כָּ, בָּ, though the vowel letter ו is occasionally written in the K'thibh, אֲסַרְסָּ Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* אֲסַרְסָּ Cant. 1:6, 3 *fem. plur.* אֲסַרְסָּ Job 19:15; אֲסַרְסָּ Jer. 2:19. The masculine form is sometimes substituted for the feminine, אֲסַרְסָּ, יָרִי Cant. 6:9.

INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before הָ, כָּ, בָּ, Hholem is shortened to Kamets Hhatuph, אֲסַרְסָּ Gen. 2:17; אֲסַרְסָּ (Methegh by § 45. 2) Obad. ver. 11; אֲסַרְסָּ Gen. 3:5; אֲסַרְסָּ Mal. 1:7. Pattahh remains in the single example, אֲסַרְסָּ Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֲסַרְסָּ Deut. 29:11; אֲסַרְסָּ 2 Kin. 22:19; אֲסַרְסָּ Deut. 27:4, once Kibbutz, אֲסַרְסָּ Lev. 23:22, sometimes Hhirik, אֲסַרְסָּ Gen. 19:33, 35 but אֲסַרְסָּ Ruth 3:4; אֲסַרְסָּ Zech. 3:1; אֲסַרְסָּ 2 Sam. 1:10; אֲסַרְסָּ Neh. 8:5, and occasionally Pattahh, אֲסַרְסָּ Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending הָ is substituted for הָ, אֲסַרְסָּ Isa. 30:19; אֲסַרְסָּ Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֲסַרְסָּ Ezek. 21:29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, יָזַחְרָה, פָּקַחְרָה, Jer. 15: 15, but occasionally it takes Hhirik, יִזְחֹרְה (with Daghesh-forte euphonic) Prov. 4: 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forse.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, רַעְמֹד for רֵעְמֹד ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *ǃ* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, רַעְמֹד , רֵחֶזֶק , רַעְמֹד . Seghol accompanying *א* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמֹד , עֲמְדִי .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יִחַד , apocopated future of יָחַד , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, עֲמִדָּה, עֲמִד. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יָהֹזַק, הִעָמִיד, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הִעָמִיד. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ֵ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֹ) in the corresponding persons of the preterite and future Hophal, הִעָמְדִי, הִעָמְדֶה, הִעָמְדֻה.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יָאָמְדֻה *yaam'dhū*, not יָאָמְדֻה *yaamdū*, § 22. *a.* In like manner the Kal imperative has עָמְדִי, עָמְדֻה not עָמְדִי, עָמְדֻה, showing that even in the perfect verb קָטַלְתִּי, קָטַלְתֶּם were pronounced *kit'lī*, *kit'lū*, not *killī*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to 'Tsere, § 60. 4, הִעָמֶד for הִעָמֵד.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpacl are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד
3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ
INFIN. Absol.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
Constr.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
FUT. 3 m.	יַעְמַד	יַעְמַד	יַעְמִיד	יַעְמִיד
3 f.	תַּעְמַד	תַּעְמַד	תַּעְמִיד	תַּעְמִיד
2 m.	תַּעְמַד	תַּעְמַד	תַּעְמִיד	תַּעְמִיד
2 f.	תַּעְמְדִי	תַּעְמְדִי	תַּעְמִידִי	תַּעְמִידִי
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m.	יַעְמְדוּ	יַעְמְדוּ	יַעְמִידוּ	יַעְמִידוּ
3 f.	תַּעְמְדְנָה	תַּעְמְדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
2 m.	תַּעְמְדוּ	תַּעְמְדוּ	תַּעְמִידוּ	תַּעְמִידוּ
2 f.	תַּעְמְדְנָה	תַּעְמְדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
1 c.	נֶעְמַד	נֶעְמַד	נֶעְמִיד	נֶעְמִיד
IMPER. 2 m.	עָמַד	הָעָמַד	הָעָמַד	wanting
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	
Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה	
PART. Act.	עֹמֵד		מַעְמִיד	
Pass.	עָמֹד	נִעְמָד		מַעְמָד

2. The Kal imperative and future of those verbs which have Pattalîh in the second syllable may be represented by *חִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
masc.	fem.	masc.	fem.
חִזַּק	חִזְקִי	חִזְקוּ	חִזְקנה

FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִחְזַק	תִּחְזֹק	תִּחְזַק	תִּחְזְקִי	אִחְזֹק
PLUR.	יִחְזְקוּ	תִּחְזְקנה	תִּחְזְקוּ	תִּחְזְקנה	נִחְזֹק

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿא) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלנה	תֵּאָכְלוּ	תֵּאָכְלנה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָכַל* to perish, *אָבַה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפַה* to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future א has (א) in one instance, *יִתְחַבֵּב* Ezek. 23 : 5. That of the Kal future ס has (ס) in *יִתְחַבֵּב* Prov. 10 : 3, *יִתְחַבֵּב* Ps. 29 : 9. Three verbs with future ס, *הָלַם*, *הָרַם*, *חָמַד* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יְהִירֹס Job 12:14, יְהִירֹסוּ 2 Kin. 3:25 but יְהִירְסוּ Ex. 19:21, 24; so with suffixes, יְהִלֵּמִי Ps. 141:5, יְהִרְסֶךָ Isa. 22:19, נִחְמְלֶהוּ Isa. 53:2. הִפֵּר has יִחְפְּרוּ but יִחְפְּרוּ .

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, יִאָּנֵס , יִאָּסֶה , יִאָּנֵר , יִאָּחֵז as well as יִאָּמֵן , יִאָּנֶה , יִאָּבֵל , יִאָּלֶה ; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, יִאָּבֵד , יִאָּבֵר , יִאָּבֵדוּ , יִאָּחֵזוּ , and in two verbs it becomes (..) after Vav conversive, וַיִּאָּבֵד , וַיִּאָּחֵז .

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..) יִאָּחֶזֶה Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, אֶאָחֵר Gen. 32:5 for אֶאָחֵר , אֶאָה Prov. 8:17 for אֶאָהב , אֶבֵּל Gen. 24:33 for אֶבֵּל , and occasionally in other persons, תִּאָּחֶזְכִּי Jer. 2:36 for תִּאָּחֶזְכִּי ; so יִהְיֶה Deut. 33:21, הִיבֶה Prov. 1:10, הִוְסֶה Ps. 104:29, הִוְסֶהוּ 2 Sam. 19:14, נִחְמְלֶהוּ 2 Sam. 20:9, נִחְמְלֶהוּ 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, וַיִּבְדֵּל Ezek. 42:5 for וַיִּבְדֵּל , וַיִּזְמַר Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in וַיִּאָּצֵּל Num. 11:25 Hi. fut. for וַיִּאָּצֵּל , הִבְדִּיל Ezek. 21:33 Hi. inf. for הִבְדִּיל , יִזְדֹּן Job 32:11 Hi. fut. for יִזְדֹּן , יִזְדֹּן Prov. 17:4 Hi. part. for יִזְדֹּן , §53. 2. *a*, מִלְּפָנָיו Job 35:11 Pi. part. for מִלְּפָנָיו , §53. 3, תִּזְדַּרְיָהוּ 2 Sam. 22:40 Pi. fut. for תִּזְדַּרְיָהוּ , וַיִּזְדַּרְב 1 Sam. 15:5 Hi. fut. for וַיִּזְדַּרְב , יִזְדַּרְיָהוּ Isa. 21:14 Hi. pret. for יִזְדַּרְיָהוּ , יִזְדַּרְיָהוּ Isa. 13:20 Pi. fut. for יִזְדַּרְיָהוּ , and after prefixes לִּזְדַּרְיָהוּ for לִּזְדַּרְיָהוּ , the Kal infinitive of זָדַר with the preposition ל, לִּזְדַּרְיָהוּ Ezek. 28:16 Pi. fut. with Vav conversive for וַיִּזְדַּרְיָהוּ , וַיִּזְדַּרְיָהוּ Zech. 11:5 Hi. fut. with Vav conjunctive for וַיִּזְדַּרְיָהוּ , וַיִּזְדַּרְיָהוּ Eccles. 4:14 Kal pass. part. with the article for הַיִּזְדַּרְיָהוּ .

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, נִאָּחֶזֶה Num. 32:30 for נִאָּחֶזֶה , and five times in the Hiphil future, אֶבְדֶּה Jer. 46:8 for אֶבְדֶּה , אֶבְדֶּה Hos. 11:4 for אֶבְדֶּה , אֶבְדֶּה Neh. 13:13 for אֶבְדֶּה , וַיִּבְדֵּל 1 Sam. 14:24 abbreviated from וַיִּבְדֵּל for וַיִּבְדֵּל , וַיִּזְדַּרְיָהוּ 2 Sam. 20:5 K'ri for וַיִּזְדַּרְיָהוּ .

e. א draws the vowel to itself from the preformative in יִאָּחֶזֶה Prov. 1:22 Kal fut. for יִאָּחֶזֶה in pause יִאָּחֶזֶה Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain תִּאָּחֶזֶהוּ Job 20:26, regarding it as a Kal future for

הַאֲזַלְהָ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מִאֲזַל Nah. 2:4, יִרְדְּבָהּ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as שָׁבֵה, שָׁבֵהוּ, שָׁבֵהוּ, being rarely changed to Pattahh, as in חֲבֵהוּ Prov. 20:16, or Seghol, as אֶסְבֶּה Num. 11:16, שָׁבֵה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשִׁפֵּי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, שָׁבֵהוּ Zeph. 3:14 but שָׁבֵהוּ Ps. 68:5, חֲרִבּוּ Jer. 2:12 but חֲרִבּוּ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרִבּוּ Isa. 44:27. Ewald explains חֲשִׁפֵּי Ex. 20:5, 23:24, Deut. 5:9, and שָׁבֵהוּ Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (ֶ), חֲמִלָה Ezek. 16:5, חֲמִלָה Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִבְרַח Ps. 89:8, חֲבִיחַ Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (ֶ). In חֲרִיחַ 2 plur. pret., חִיחַ inf., חִיחַ imper. of חִיחַ, the initial ח has (ֶ) under the influence of the following י; א receives (ֶ) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִירָם, אֲבִירָם, אֲבִירָם, but commonly (ֶ) in the imperative and infinitive, § 60. 3. *b.* אֲבִירָם imper., אֲבִירָם and אֲבִירָם inf., אֲבִירָם and אֲבִירָם inf., אֲבִירָם imper., אֲבִירָם inf. and imper. (but חֲמִירָם Job 34:18 with ה interrogative), אֲבִירָם (with ח, paragogic אֲבִירָם), and in a very few instances the long vowel (ֶ); § 60. 3. *c.* אֲבִירָם Ex. 16:23 for אֲבִירָם, אֲבִירָם Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (ֶ), (ֶ) or (ֶ). In a very few instances this correspondence is neglected; thus, in חֲבִירָם 3 fem. fut. of חֲבִירָם to go (comp. חֲבִירָם from חֲבִירָם to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חֲבִירָם (once, viz., Hab. 1:15 for חֲבִירָם) and חֲבִירָם Hiphil and Hophal preterites of חֲבִירָם to go up, and חֲבִירָם (once, viz., Josh. 7:7 for חֲבִירָם) Hi. pret. of חֲבִירָם to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חֲבִירָם, חֲבִירָם, חֲבִירָם from חֲבִירָם to be, and חֲבִירָם from חֲבִירָם to live, are peculiar in having simple vocal Sh'va.

3. Where (◌◌) or (◌◌◌) are proper to the form these are frequently changed to (◌◌◌) or (◌◌◌◌) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יֵאָסֶה 2 Kin. 5:3, יֵאָסֶה Ex. 4:29, יֵאָסֶה Ps. 27:10, יֵאָסֶה Josh. 2:18; יֵאָסֶה Isa. 59:5, יֵאָסֶה Judg. 16:13; the Niphal, נִצְלָם 1 Kin. 10:3, נִצְלָם Nah. 3:11, נִצְלָם Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, וַיֵּאָבֶדְהָ Job 14:19, וַיֵּאָבֶדְהָ Deut. 7:24, וַיֵּאָבֶדְהָ Deut. 9:3 (comp. וַיֵּאָבֶדְהָ Ps. 80:6), וַיֵּאָבֶדְהָ Lev. 23:30; וַיֵּאָבֶדְהָ Isa. 49:26; וַיֵּאָבֶדְהָ Neh. 5:16, וַיֵּאָבֶדְהָ Ezek. 30:25; וַיֵּאָבֶדְהָ Isa. 43:23, וַיֵּאָבֶדְהָ Jer. 17:4; וַיֵּאָבֶדְהָ Deut. 1:45, וַיֵּאָבֶדְהָ Ex. 15:26, וַיֵּאָבֶדְהָ Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, וַיֵּאָבֶדְהָ 1 Sam. 17:35, וַיֵּאָבֶדְהָ Ps. 50:21. The change from (◌◌◌) to (◌◌◌◌) after Vav conversive occurs once in the third person of the Hiphil preterite, וַיֵּאָבֶדְהָ Ps. 77:2, but is not usual, e. g. וַיֵּאָבֶדְהָ . . . וַיֵּאָבֶדְהָ Lev. 27:8. There is one instance of (◌◌◌) instead of (◌◌◌◌) in the Hiphil infinitive, וַיֵּאָבֶדְהָ Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, עָמַרְוּ, עָמַרְוּ; עָמַרְוּ, עָמַרְוּ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species, whose initial letters are annexed to the root, viz.:

אָרָם Hi. to be red.	הָבַל K. Hi. to be vain.	הָגַר K. to gird.
אָרַר Ni. Hi. to be illustrious.	הָהָה K. Hi. to meditate.	תָּחַל K. (not Ho.) to cease.
אָסַם Hi. to close.	הָדַר K. Ni. to honour.	חָטַב K. to cut.
* אָטַר K. to shut.	הָהָה K. Ni. to be.	תָּחַה K. (not Hi.) to live.
אָלַם K. to learn.	* הָכַר K. to injure, wound.	חָלַם K. Hi. to be wise.
אָפַר K. to gird on.	חָבַס Ni. Hi. Ho. to hide.	חָלַס K. meaning doubtful.
אָשַׁם K. Ni. (not Hi.) to be guilty.	חָבַט K. to beat off.	חָבַר Hi. to join together.

* ἀπαξ λεγόμενον.

חָמַר K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	נָתַה K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	נָתַה Hi. <i>to gather much.</i>
	חָפַז K. (not Hi.) <i>to hew.</i>	נָתַר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	† חָפַר K. Ni. <i>to investigate.</i>	נָתַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		נָפַל Hi. <i>to be presumptuous.</i>
חָנַף K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתַה K. <i>to take up.</i>	נָפַשׁ K. Ni. <i>to pervert.</i>
חָסַס K. <i>to muzzle.</i>	חָתַה Ni. <i>to be destined.</i>	נָשַׁר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	נָשַׁם Ni. <i>to be burnt up.</i>
חָתַה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	נָחַק K. Hi. <i>to be removed.</i>
חָתַז K. Ni. <i>to be panic-struck.</i>	חָתַה K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	נָחַר K. Ni. Hi. <i>to entreat.</i>
חָתַץ K. <i>to delight.</i>	נָחַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָסַר <i>to bind.</i>	חָסַה <i>to trust.</i>	נָטַה <i>to wear.</i>
הָפַף <i>to turn.</i>	חָשַׁה <i>to withhold.</i>	נָטַר <i>to encircle.</i>
הָבַל <i>to take in pledge.</i>	חָשַׁה <i>to uncover.</i>	נָלַם <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	נָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁךְ <i>to be dark.</i>	נָקַב <i>to supplant.</i>
חָלַה <i>to be sick.</i>	נָבַר <i>to pass over.</i>	נָשַׁן <i>to smoke.</i>
חָלַק <i>to divide.</i>	נָוַר <i>to help.</i>	נָשַׁר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָנַר Ps. 65 : 7, <i>to gird.</i>	חָשָׁה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָתַה Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	נָבַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	נָלַז Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	נָלַץ Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghash-forte in the first radical, **הִחֲסֹן**, **הִחֲסֹר** Isa. 23:18, **הִחֲסֹט** (the retrocession of the accent by § 35. 1) Isa. 28:27, **הִחֲלֹק** Job 38:24, **הִחֲלֹץ** Num. 32:17, **הִחֲנֹק** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **הִיחֲנֹץ** Ex. 25:31. The only exception is **הִיחֲנֹק** (two accents explained by § 42. a) Ezek. 26:15 for **הִיחֲנֹק**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **הִיחֲנֹק** Job 19:7, **הִיחֲנֹק** Ezek. 43:18, **הִיחֲנֹק** 1 Chron. 24:3, **הִיחֲנֹק** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **לְהִחֲלֹק** Jer. 37:12 for **לְהִחֲלֹק**, **לְהִחֲסֹן** Eccles. 5:5, **לְהִחֲסֹר** 2 Sam. 19:19, **לְהִחֲלֹק** Deut. 26:12, **לְהִחֲלֹק** Neh. 10:39, **לְהִחֲלֹק** 2 Sam. 18:3 K'thithb; and still more rarely that of the Niphal infinitive, **הִחֲסֹן** Lam. 2:11 for **הִחֲסֹן**, **הִחֲסֹר** Ezek. 26:15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghash-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּרְדֵּם** Jon. 1:5, **וַיִּרְדֵּם** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּרְדֵּם** Deut. 19:6, **וַיִּרְדֵּם** 2 Sam. 7:10, **וַיִּרְדֵּם** Ps. 66:12, except in certain forms of the verb **רָאָה** *to see*, viz., **וַיִּרְאֶה** Kal future with Vav conversive, shortened from **וַיִּרְאֶה**, which alternates with **וַיִּרְאֶה** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֶה** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְאֶה**, **וַיִּרְאֶה** Jer. 50:34. In the Hophal species the participles **מִרְאֶה** Isa. 14:6, **מִרְאֶה** Lev. 6:14 take Kibbuts in the first syllable, but **רָאָה**, **רָאָה** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **רָאָה** Gen. 44:4, **רָאָה** Ps. 129:86, except in one instance, **רָאָה** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb **אָמַל** reduplicates its last instead of its second radical in the Pual, **אָמַלְלָה**; **חָמַר** reduplicates its last syllable, **חָמַרְמָר** Lam. 2:11, § 92. a. **חָמַרְמָר** Hos. 11:3 has the appearance of a Hiphil preterite with **ח** prefixed instead of **ה**.

חָמַר is a secondary root, based upon the Hiphil of **חָמַר**. See **חָמַר** verbs.

For the peculiar forms of **אָסַה** and **הָלַךְ** see the **פָּ** verbs, **הָלַךְ** and **הָלַךְ**.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural, הַגָּאֵל for הַגָּאֵל ; הַתְּגַאֲלֶהָ for הַתְּגַאֲלֶהָ .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, הַגָּאֵלִי for הַגָּאֵלִי .

4. Daghes-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, הַגָּאֵל , הַגָּאֵל .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of הַגָּאֵל , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	גָּאַל	נִגָּאַל	גָּאַל	גָּאַל	הִתְגָּאַל
3 f.	גָּאַלָּה	נִגָּאַלָּה	גָּאַלָּה	גָּאַלָּה	הִתְגָּאַלָּה
2 m.	גָּאַלְתָּ	נִגָּאַלְתָּ	גָּאַלְתָּ	גָּאַלְתָּ	הִתְגָּאַלְתָּ
2 f.	גָּאַלְתְּ	נִגָּאַלְתְּ	גָּאַלְתְּ	גָּאַלְתְּ	הִתְגָּאַלְתְּ
1 c.	גָּאַלְתִּי	נִגָּאַלְתִּי	גָּאַלְתִּי	גָּאַלְתִּי	הִתְגָּאַלְתִּי
Plur. 3 c.	גָּאַלוּ	נִגָּאַלוּ	גָּאַלוּ	גָּאַלוּ	הִתְגָּאַלוּ
2 m.	גָּאַלְתֶּם	נִגָּאַלְתֶּם	גָּאַלְתֶּם	גָּאַלְתֶּם	הִתְגָּאַלְתֶּם
2 f.	גָּאַלְתֶּן	נִגָּאַלְתֶּן	גָּאַלְתֶּן	גָּאַלְתֶּן	הִתְגָּאַלְתֶּן
1 c.	גָּאַלְנוּ	נִגָּאַלְנוּ	גָּאַלְנוּ	גָּאַלְנוּ	הִתְגָּאַלְנוּ
INFIN. Absol.	גָּאַל	הִתְגָּאַל	גָּאַל		
Constr.	גָּאַל	הִתְגָּאַל	גָּאַל		הִתְגָּאַל
FUT. 3 m.	יִגָּאַל	יִגָּאַל	יִגָּאַל	יִגָּאַל	יִתְגָּאַל
3 f.	תִּגָּאַל	תִּגָּאַל	תִּגָּאַל	תִּגָּאַל	תִּתְגָּאַל
2 m.	תִּגָּאַל	תִּגָּאַל	תִּגָּאַל	תִּגָּאַל	תִּתְגָּאַל
2 f.	תִּגָּאַלִּי	תִּתְגָּאַלִּי	תִּגָּאַלִּי	תִּתְגָּאַלִּי	תִּתְגָּאַלִּי
1 c.	אֶגָּאַל	אֶגָּאַל	אֶגָּאַל	אֶגָּאַל	אֶתְגָּאַל
Plur. 3 m.	יִגָּאַלוּ	יִגָּאַלוּ	יִגָּאַלוּ	יִגָּאַלוּ	יִתְגָּאַלוּ
3 f.	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה	תִּתְגָּאַלְנָה
2 m.	תִּגָּאַלְוּ	תִּתְגָּאַלְוּ	תִּגָּאַלְוּ	תִּתְגָּאַלְוּ	תִּתְגָּאַלְוּ
2 f.	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה	תִּתְגָּאַלְנָה
1 c.	נִגָּאַל	נִגָּאַל	נִגָּאַל	נִגָּאַל	נִתְגָּאַל
IMPER. 2 m.	גָּאַל	הִתְגָּאַל	גָּאַל		הִתְגָּאַל
2 f.	גָּאַלִּי	הִתְגָּאַלִּי	גָּאַלִּי	wanting	הִתְגָּאַלִּי
Plur. 2 m.	גָּאַלוּ	הִתְגָּאַלוּ	גָּאַלוּ		הִתְגָּאַלוּ
2 f.	גָּאַלְנָה	הִתְגָּאַלְנָה	גָּאַלְנָה		הִתְגָּאַלְנָה
PART. Act.	גָּאַל		מִתְגָּאַל		מִתְגָּאַל
Pass.	גָּאוּל	נִגָּאַל		מִתְגָּאַל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרָה *to be long*, תָּרַב *to be dried or desolate*, תָּרַד *to tremble*, תָּרַח *to reproach*, *to winter*, חָרַץ *to sharpen*, גָּרַב *to be sweet*, קָרַב *to come near*, קָרַב *to cover*; נָרַח *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *o*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָחַם *to love*, have Hholem; וָנָם *to curse*, מָנַל *to trespass*, and פָּנַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יֵאָחַז or יֵאֲחַז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָה Prov. 4:6, יִשְׁתָּחִים 2 Kin. 10:14, אֶשְׁחָהם 2 Sam. 22:43, שָׁאֲלֵנִי Isa. 45:11, נִאֲהָלֵנִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּשְׁרָפְנָה Ezek. 7:27, תִּשְׁרָפְנָה Prov. 6:27, תִּהְרָגְנָה Ezek. 16:6, תִּהָאֲבָנָה Hos. 4:13, but Tsere occasionally in pause, תִּהְרָגְנָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהָב Gen. 27:9, אָהָבָה Deut. 15:16; infinitive וָנָם 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, בָּרַח 1 Kin. 5:20; Niphal infinitive, הָלַח Ex. 17:10, with suffixes, הִשְׁחָדָה 2 Chron. 16:7, 8, with prefixed נ, נָחַם Judg. 11:25, נָשָׂא 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָשָׂא Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָנָּחִי Isa. 63:3); future יֵלֵחַ Ex. 14:14, with Vav conversive, וְיֵלֵחַ Job 7:5, וְיִנָּחֵל Ex. 32:1, וְיִנָּחֵק Judg. 6:34, וְיִשְׁחָדֵר Ex. 9:15, וְיִשְׁחָדֵן Num. 22:25, or with the accent on the penult, וְיִנָּחֵם Ex. 17:8, וְיִשְׁחָדֵם Gen. 41:8; imperative, הָלַח 1 Sam. 18:17, or with the accent thrown back, הִשְׁחָדֵר Gen. 13:9; Hiphil infinitive, הִבָּאֵשׁ 1 Sam. 27:12, הִרָחַק Gen. 21:16, הִתְרַחַם Deut. 7:2, apocopated future, יֵרָחֵם 1 Sam. 2:10, יִתְרַחַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, יִתְרַחֵל), תִּשְׁחָח Deut. 9:26, יִבְרַח Ps. 12:4, with Vav conversive, וְיִבְרַח 1 Kin. 22:54, וְיִצְחָדֵר Zech. 11:8; imperative, תִּתְרַחַב Ex. 28:1, with Makkeph, הִתְרַחַב Ps. 81:11, הִזְעַק 2 Sam. 20:4, הִתְהַלֵּל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִתְרַחַק Job 13:21, הִתְעַדֵּר Ps. 69:24, though not always, הִתְהַלֵּל Lev. 8:3. Hophal infinitive, הִתְחַבֵּב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpacl, which upon the retrocession or loss of the accent is shortened to Seghol, כָּחַשׁ Lev. 5:22, יִכְחַשׁ Hos. 9:2, לָצַחַק Gen. 39:14, לִשְׁחַקֵּן Ps. 104:26, וְיִחְרָה 74:10, וְיִשְׁחָרֵחַ Gen. 39:4, וְיִחְסָפֵם Dan. 2:1, תִּתְחַרַּב 2 Kin. 18:23, and occasionally before suffixes to Hhirik, מִבְּעֵתָהּ Isa. 1:15, מִבְּעֵתָהּ (fem. form for מִבְּעֵתָהּ, § 61. 5) 1 Sam. 16:15 but לְרַחֲמֵם Isa. 30:18, שִׁחְתָּם

Ezek. 5:16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָהֹט Mal. 3:19, רָחַם Ps. 103:13, רָחַק Isa. 6:12, אָרַשׁ Deut. 20:7, בָּרַךְ Gen. 24:1 (בָּרַךְ rarely occurs except in pause), פָּרַשׁ Isa. 25:11, and more rarely still in the imperative, קָרַב Ezek. 37:17, and future יִתְקַרֵּב Prov. 14:10, יִתְנַאֵל, יִתְנַאֵל Dan. 1:8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְנוּ, exhibits the peculiar forms, שָׂאֵלְתָּם 1 Sam. 12:13, שָׂאֵלְתִּירוּ 1 Sam. 1:20, שָׂאֵלְתִּיהוּ Judg. 13:6, הִשָּׂאֵלְתִּיהוּ 1 Sam. 1:28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהָבָם Hos. 9:10, אָהָבָה Ruth 3:13, מָאָסָם Am. 2:4, מָאָסָם (by § 61. 1) Isa. 30:12, קָרַבְתָּם Deut. 20:2 (the alternate form being מְרַבְתָּם Josh. 22:16), רָחַצְתָּה Ex. 30:18, רָחַצְתָּה Ezek. 8:6, and sometimes is changed to Pattahh, וַיִּצְחָק Isa. 57:13, מִצְעָם Ezek. 20:27, שִׁתְּחַבָּה Hos. 5:2, אָהַבְתָּה Deut. 10:15, הִאָּבַח Jer. 31:12, or with simple Sh'va under the guttural, צִצְתָּה Ps. 68:8, וַיִּצְפוּ 2 Chron. 26:19. In וַיִּנְמָה Num. 23:7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragoric imperative takes the form שָׂאֵלְתָּה Isa. 7:11, comp. שִׁלְתָּה, שִׁלְתָּה Dan. 9:19, רָפְאָה Ps. 41:5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרְהוּ Josh. 9:6, and once before ה, שִׁתְּהוּ Job 6:22; when the first radical is א it becomes Seghol, אָהָבְהוּ Ps. 31:24, אָהָבְהוּ Cant. 2:15; in other cases it is changed to Pattahh, וַיִּתְּבְּרוּ Isa. 14:31, וַיִּתְּבְּרוּ Judg. 10:14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֵ), in other cases (ִ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָהָבְתָּ Ruth 3:15, הִתְשַׁחֲתִי Ezek. 16:33, יִתְהַרְהֵר *y'thā'rēhū* Isa. 44:13.

2. The letter before the guttural receives compound Sh'va in הִצְחָק Gen. 21:6; in הִצְחָק Ezek. 9:8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, הִצְחָק and הִצְחָק.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַךְ, e. g. הִבְרַכְתָּ Num. 6:23, בִּרְכֹו Gen. 27:27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַת to provoke, בָּעַת to be few, בָּעַת to shake, and בָּעַת to cry. It is sometimes lengthened, though not always, in בָּאָר to make plain, בָּאָר to commit adultery, בָּאָר to despise, בָּאָר to reject, בָּאָר to ask; בָּאָר to consume, בָּאָר to sweep away by a tempest, בָּאָר to abhor; בָּאָר to affright, בָּאָר to be dim, בָּאָר to lead. It is also lengthened in בָּאָר to be dull, which only occurs Eccl. 10:10. The only instances of

the prolongation of the vowel before ח are לָחַם Pi. inf. Judg. 5:8, בָּחַן Pu. pret. Ezek. 21:18, דָּחָה Pu. pret. Ps. 36:13, הִתְרַחֵץ Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in כָּחַז Ezek. 16:4, רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, כָּחַז Job 15:18, שָׁחַז Jer. 12:10, though it is in two instances changed to Seghol, אָחַז Judg. 5:28, רָחַץ־הַיָּדַיִם Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הִתְחַחֵץ Ezek. 5:13, יִתְחַחֵם Num. 23:19, הִתְחַהֵרֵי־נָפֶלֶת Num. 8:7.

§ 122. 1. הִתְעַנָּן and שָׁתַּעַנָּן are Piel forms with the third radical reduplicated in place of the second; הִתְחַחֵץ doubles the second syllable; and אָחַז Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. סָעַר and שָׁעַר have two forms of the Piel, שָׁעַר and טָעַר, § 92. *b*.; and גָּעַשׁ two forms of the Hithpael, הִתְגַּעְשָׁה Jer. 46:7, 8; מִנָּאֵץ Isa. 52:5, follows the analogy of the latter; הִתְנַאֵץ Eccl. 12:5, is sometimes derived from נָאֵץ *to despise*, as if it were for הִתְנַאֵץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נִצֵּץ *to flourish or blossom*, the א being inserted as a vowel letter, § 11. 1. *a*. נִנָּאֵץ Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הִרְיוֹשׁ Ezra 10:16 is an anomalous infinitive from דָּרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, וְשַׁלַּח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. וְשַׁלַּח or וְשַׁלַּח־.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, **הִשְׁלִיחַ**, **שְׁלַח**.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, **שְׁלַחְתָּ**, **שְׁלַחְתָּהּ**.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, **שְׁלַחְתְּ**.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce **שְׁלַחְתְּ** *shālahhat* instead of *shāla'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesht-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesht-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by **שְׁלַח** *to send*. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with **ח** of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed **ח**, which does not happen to occur in any verb of this class, the alternate form with prefixed **נ**, § 91. *b.* is given in the paradigm, **נִשְׁלַח** being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שְׁלַחַת	נִשְׁלַחַת	שִׁלַּחַת	הִשְׁלִיחַת	—
Constr.	שֹׁלֵחַ	הִשְׁלֵיחַ	שֹׁלֵחַ	הִשְׁלִיחַ	הִשְׁתַּלְּחַת
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלְחִי	הִשְׁלְחִי	שִׁלְחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		בִּשְׁלֹחַ	בִּשְׁלִיחַ	בִּשְׁתַּלְּחַת
Pass.	שְׁלֹוֵחַ	נִשְׁלֹוֵחַ			

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ר, אסלח Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in בָּצַעַם Am. 9:1, but usually lengthened to Kamets, יִבְרָכֶנּוּהוּ 2 Chron. 21:17, שִׁמְיָנוּ Gen. 23:11. In the paragogic imperative *a* may be retained, סִלְחָה, שְׁמָעָה Dan. 9:19, or rejected, and Hhirik given to the first radical, שְׁמָעָה Job 32:10, טִלְחָה Gen. 43:8. Hhirik appears in מְכָרָה Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, שְׁמָרָה 1 Chron. 29:18, קָשְׁרָם Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, לִבְרָכַךְ Jon. 2:1, לִבְרָכְךָ Num. 17:28, אָרָר Isa. 54:9, rarely *a*, טִלַּח Isa. 58:9, גָּוַע Num. 20:3, מִשְׁתַּחֲוֶה 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, גְּבַחָה Zeph. 3:11; so sometimes before suffixes, זָבַחְהוּ 2 Sam. 15:12, שְׁמָעֶיךָ Neh. 1:4, שְׁמָעְכֶם Josh. 6:5, but more commonly Hhirik, בִּקְשָׁם Am. 1:13, פָּגַעְנוּ Num. 35:19, פָּהַחְנוּ Neh. 8:5, rarely Pattahh, רָקַעְהָ Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָשַׁר to *shul*, אָמַר to *say*, הוֹדַר to *honour*, הָלַר to *grow pale*, נָהַר to *shake*, עָשַׁר to *be rich*, עָהַר to *entreat*, פָּשַׁר to *slip away*, פָּצַר to *press*, שָׁבַר to *drink or be drunken*. The following have Pattahh or Hholem, גָּזַר to *decree*, נָדַר to *row*, קָצַר fut. *o*, to *reap*, fut. *a*. to *be short*.

§ 126. 1. Tserē is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., הִשְׁמַחַ Esth. 2:8, הִפְתַּח Isa. 51:14, future, רִשְׁמַח Ps. 9:19, הִתְקַעַ Job 17:3, imperative, even in pause, הִאָּמַח. Piel: preterite, גָּלַח Lev. 14:8, גָּהַע 2 Chron. 34:4, infin. constr., בָּלַעַ Hab. 1:13, בָּלַעַ Lam. 2:8, future, תָּלַח Job 16:13, תִּבְרָכַע 2 Kin. 8:12, תִּבְרָכְהוּ Deut. 7:5, imperative, שִׁמַּח Ex. 4:23. Hiphil: apocopated future, רִבְּשַׁח 2 Kin. 18:30, fut. with Vav conversive, וַיִּבְרָכַע Judg. 4:23, fem. plur., תִּבְרָכְנָה 1 Kin. 119:171, imperative, הוֹשִׁיעַ Ps. 86:2, and even in pause, הוֹשִׁיעַ 1 Kin. 22:12. Hithpael: הִתְהַלַּע Prov. 17:14, רִהַנַּח Dan. 11:40, הִשְׁתַּחֲוֶה Ps. 106:47; this species sometimes has Kamets in its pausal forms, הִתְבַּרְכַּע Josh. 9:13, תִּתְבַּרְכַּע Ps. 107:27. On the other hand, the absolute infinitives: Piel, שִׁלַּח Deut. 22:7, Hiphil, הִנְיָחָה Isa. 7:11, Hophal, הִמְלַח Ezek. 16:4. Participles: Kal, בָּשַׁח Deut. 28:52, but occasionally in the construct state with Pattahh, נָשַׁע Ps. 94:9, רָנַע Isa. 51:15, רָקַע Isa. 42:5, טָשַׁע Lev. 11:7, Piel, מוֹנַח 1 Kin. 3:3, Hithpael, מִשְׁתַּחֲוֶה 1 Sam. 21:15. Tserē is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שִׁחַחְךָ Deut. 15: 18, fut. אֶשְׁחַחְךָ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹחֵחַ Job 6: 26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpacl (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, הִתְחַבֵּר Prov. 25: 6, הִתְאַזַּר Ps. 93: 1, רָאָה Gen. 22: 14, רָאָה Gen. 10: 19, תִּקְרָא Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, דָּבַר (in pause, דִּבֶּר) and בָּפַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁחַדְתְּ Ruth 2: 8, שָׁחַדְתְּ Ezek. 16: 28, הִשְׁחַתְּ Esth. 4: 14, הִשְׁחַתְּ Ezek. 16: 4, scarcely ever simple Sh'va, הִשְׁחַתְּ 1 Kin. 14: 3, שָׁחַתְּ Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָחַח Gen. 30: 5, and נִחַח Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁמְעִי Gen. 4: 23 for שָׁמְעִי.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, שָׁחַדְתָּ Num. 24: 11, שָׁחַדְתָּ Prov. 25: 17, but also in the first plural of the preterite, שָׁחַדְתֶּם Ps. 44: 18 (שָׁחַדְתֶּם ver. 21), רָחַמְתֶּם Isa. 59: 12, בָּרַחְתֶּם Ps. 35: 25, הִתְחַבַּדְתֶּם 2 Sam. 21: 6, שָׁחַדְתֶּם Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, אָחַדְתָּ Judg. 4: 20, אָחַדְתָּ Mal. 1: 7, אָחַדְתָּ Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אָחַדְתָּ Isa. 27: 4, לָחַחְתָּ Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending הָה, הִשְׁחַחְתְּהָ Ezek. 24: 26; הִתְחַבַּחְתְּהָ Ezek. 16: 50 for הִתְחַבַּחְתְּהָ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8: 8 K'thibh for נִשְׁקָה the guttural ט is elided, § 53. 3.

PE NUN (פֿ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יָנַשׁ becomes יָנַשׁ , written יָנַשׁ , so נָשׂ for נָנַשׂ , הָנִישׁ for הָנִישׁ . In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, הָנִישׁ for הָנִישׁ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נָשׂ for נָשׂ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת ; thus, נָשׂת for נָשׂת (by § 33. 2. a), the primary form being נָשׂ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָשׂ to *approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָשׂ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נָתַן Judg. 16 : 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָפַשׁ	נִפְּשׁ	הִפְּשִׁי	הִפְּשֵׁה	נָפַחַן
3 f.	נִפְּשָׁה	נִפְּשָׁה	הִפְּשִׁי	הִפְּשֵׁה	נִפְּחָה
2 m.	נִפְּשָׁתָּ	נִפְּשָׁתָּ	הִפְּשִׁתָּ	הִפְּשֵׁתָּ	נִפְּחָתָּ
2 f.	נִפְּשָׁתְּ	נִפְּשָׁתְּ	הִפְּשִׁתְּ	הִפְּשֵׁתְּ	נִפְּחָתְּ
1 c.	נִפְּשִׁיתִי	נִפְּשִׁיתִי	הִפְּשִׁיתִי	הִפְּשֵׁיתִי	נִפְּחִיתִי
Plur. 3 c.	נִפְּשׁוּ	נִפְּשׁוּ	הִפְּשׁוּ	הִפְּשׁוּ	נִפְּחִי
2 m.	נִפְּשִׁיתֶם	נִפְּשִׁיתֶם	הִפְּשִׁיתֶם	הִפְּשֵׁיתֶם	נִפְּחִיתֶם
2 f.	נִפְּשִׁיתֶן	נִפְּשִׁיתֶן	הִפְּשִׁיתֶן	הִפְּשֵׁיתֶן	נִפְּחִיתֶן
1 c.	נִפְּשִׁינוּ	נִפְּשִׁינוּ	הִפְּשִׁינוּ	הִפְּשֵׁינוּ	נִפְּחִינוּ
INFIN. Absol.	נִפְּשׁ	נִפְּשׁ	נִפְּשׁ	נִפְּשׁ	נִפְּחִן
Constr.	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּשָׁתָּ	נִפְּחִתָּ
FUT. 3 m.	יִפְּשׁ	יִפְּשׁ	יִפְּשִׁי	יִפְּשֵׁה	יִפְּחִן
3 f.	תִּפְּשָׁה	תִּפְּשָׁה	תִּפְּשִׁי	תִּפְּשֵׁה	תִּפְּחִן
2 m.	תִּפְּשָׁתָּ	תִּפְּשָׁתָּ	תִּפְּשִׁי	תִּפְּשֵׁה	תִּפְּחִן
2 f.	תִּפְּשִׁיתִי	תִּפְּשִׁיתִי	תִּפְּשִׁי	תִּפְּשֵׁה	תִּפְּחִי
1 c.	אִפְּשׁ	אִפְּשׁ	אִפְּשִׁי	אִפְּשֵׁה	אִפְּחִן
Plur. 3 m.	יִפְּשׁוּ	יִפְּשׁוּ	יִפְּשׁוּ	יִפְּשׁוּ	יִפְּחִי
3 f.	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּשִׁינָה	(תִּפְּחִינָה)
2 m.	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּחִינָה
2 f.	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּשִׁינָה	תִּפְּשִׁינָה	(תִּפְּחִינָה)
1 c.	נִפְּשׁ	נִפְּשׁ	נִפְּשִׁי	נִפְּשֵׁה	נִפְּחִן
IMPER. 2 m.	פְּשׁ	הִפְּשִׁי	הִפְּשִׁי		פְּחִן
2 f.	פְּשִׁי	הִפְּשִׁי	הִפְּשִׁי	wanting	פְּחִי
Plur. 2 m.	פְּשׁוּ	הִפְּשִׁי	הִפְּשִׁי		פְּחִי
2 f.	פְּשִׁינָה	הִפְּשִׁינָה	הִפְּשִׁינָה		(פְּחִינָה)
PART. Act.	נִפְּשׁ		נִפְּשִׁי		נִפְּחִן
Pass.	נִפְּשָׁתָּ	נִפְּשָׁתָּ		נִפְּשָׁתָּ	נִפְּחִן

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָהַג 2 Kin. 4: 24, הִנָּחִי Gen. 24: 48, אֶנְהִי Ex. 15: 2. It is, however, always assimilated in נָחַס the Niphal preterite of נָחַח *to repent*, and occasionally in נָחַר *to descend*, e. g. נָחַח Jer. 21: 13, הִנָּחַח Prov. 17: 10, נָחַח Ps. 38: 3 but נָחַח *ibid.*, הִנָּחַח Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַשׁ Isa. 58: 3, הִנָּחֵה Ps. 68: 3, הִנָּחֵר Jer. 3: 5, נָחַצְרִי Deut. 33: 9 (and occasionally elsewhere), הִנָּחֵב Job 40: 24, נָחַפּוּ Isa. 29: 1, הִנָּחֵה Ezek. 22: 20, נָחַפּ (for נָחַפּוּ) Num. 5: 22, נָחַפּוּ (for נָחַפּוּ) with Daghesh-forte separative, § 21. 5) Isa. 33: 1, הִנָּחֵה Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָחַשׁ 2 Sam. 1: 15 (once before Makkeph, נָחַשׁ Gen. 19: 9, in plural נָחַשׁ 1 Kin. 1: 30 and נָחַשׁ Josh. 3: 9), נָחַל Ex. 3: 5, נָחַל Job 1: 11, נָחַל Deut. 2: 24, נָחַל Ezek. 37: 9, נָחַח Gen. 27: 26, though it is occasionally retained, נָחַח 2 Kin. 19: 29, נָחַח Ps. 10: 12, or by a variant orthography, נָחַח Ps. 4: 7 but always elsewhere נָחַח. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained, נָחַח Prov. 17: 14, נָחַח Ps. 24: 14, נָחַח Num. 31: 2, נָחַח Ps. 58: 7, נָחַח Gen. 30: 27, נָחַח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַח (with suffix, נָחַחוּ) from נָחַח, נָחַח from נָחַח (twice) and נָחַח from נָחַח, נָחַח (once) and נָחַח from נָחַח, נָחַח has נָחַח (by § 60. 3. c), with the preposition לְ, נָחַח by § 57. 2. (3), once נָחַח (§ 53. 3) Job 41: 17, once without the feminine ending, נָחַח Ps. 89: 10, and twice נָחַח; נָחַח has commonly נָחַח (for נָחַח), with suffixes נָחַח, but נָחַח Num. 20: 21, and נָחַח Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms הִנָּחֵן Jer. 32: 4, הִנָּחֵן Ps. 68: 3, and הִנָּחֵן Judg. 20: 39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, הִנָּחֵה Ezek. 5: 13, הִנָּחֵה Ezek. 37: 10, Jer. 23: 13, הִנָּחֵה Num. 24: 7, Dan. 11: 14, הִנָּחֵה Isa. 52: 5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19, 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. מָנַח from מָנַח, מָנַח for מָנַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with ה paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. תִּקַּח Ps. 8:2, is not the Kal infinitive (Kimchi), nor the 3 fem. sing. pret. for $\text{תִּקַּחַה$ (Nordheimer), but the imperative with paragogic ח . See Alexander in loc.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נ . Kal inf. const. לִקְחוּ (with prep. $\text{בִּ$, בְּלִקְחוּ , to be distinguished from לִקְחוּהָ 2 fem. sing. pret.), once לִקְחוּהָ (by § 60. 3. c) 2 Kin. 12:9, with suffixes לִקְחוּהָ , fut. לִקְחוּ , imper. לִקַּח , rarely לִקַּחַה , לִקְחוּהָ , Hoph. fut. לִקְחוּהָ , but Niph. pret. לִקְחוּהָ . In Hos. 11:3 לִקְחוּהָ is the masculine infinitive with the suffix for לִקְחוּהָ ; the same form occurs without a suffix, לִקַּח Ezek. 17:5, or this may be explained with Gesenius as a preterite for לִקְחוּהָ .

3. In Isa. 64:5 לִקְחוּהָ has the form of a Hiphil future from לִקְחוּהָ , but the sense shows it to be from לִקְחוּהָ for לִקְחוּהָ , Dagheshe-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָב for סָבַב , סָב for סָבַב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָטַב, קָטַב, קָטַב, קָטַב; הָסִיב, הָסִיב, הָסִיב, הָסִיב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִקְטֹב becomes יָטַב with *ǝ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִקְטַב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֶה for יִמְרֵה; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָטַב. The three possible forms of this tense are consequently יָטַב, יִקְטַב and יִמְרֶה.

In the Niphal preterite נִקְטַב becomes by contraction נָטַב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נָהַר for נִהַר; in other cases Hhirik is lengthened to Tsere, נָהֵךְ for נִהֵךְ, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָטַב. The forms of this tense are, therefore, נָטַב, נָהַר, נָהֵךְ.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, וָסֵב or וֶסֵב for וִסְבִּיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִסְבֵּב for הִסְבֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, וָסֵב, וֶסֵב; הֶסֶב, הֶסֶב (comp. קָטַל, קָטַלְהוּ) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, וֶסֵב (comp. וָקָטַל, וָקָטַלְהוּ).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, וָסֵב, וָסֵבִי.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (וּ) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הֶסֶבִּי; וָסֵב, וָסֵבִי.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, *הִסְבִּיחַ*, *הִסְבִּיחַ*.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִלָּל*, *הִלְּל*, *הִתְהַלֵּל*. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as *סִבְּסַב*, *הִתְקַלְקַל*. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as *סִיֵּב*, *הִתְגַּלֵּל*.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of *סָבַב* to surround. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in *סִבְּסַב* to excite.

a. The Hithpael of *סָבַב* does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to *סִבְּסַב* the meaning to arm, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, to excite.

PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב
3 f.	סָבְבָה	סָבָה	נָסְבָה
2 m.	(סָבְבָתָּה)	סָבֹותָ	נָסֹותָ
2 f.	(סָבְבָתְּהָ)	סָבֹותִי	נָסֹותִי
1 c.	סָבְבָתִּי	סָבֹותִי	נָסֹותִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם
2 f.	(סָבְבָתֶיךָ)	סָבוּתְךָ	נָסְבוּתְךָ
1 c.	סָבְבֵנוּ	סָבוּנוּ	נָסְבוּנוּ
INFIN. Absol.	סָבֹוב	סָב	נָסֹוב
Constr.	סָבֵב	סָב	נָסֵב
FUT. 3 m.	יָסֹב	יָסֵב	יָסֹב
3 f.	תָּסֹב	תָּסֵב	תָּסֹב
2 m.	תָּסֹב	תָּסֵב	תָּסֹב
2 f.	תָּסֹבִי	תָּסֵבִי	תָּסֹבִי
1 c.	אָסֹב	אָסֵב	אָסֹב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה
1 c.	נָסֹב	נָסֹב	נָסֹב
IMPER. 2 m.	סָב	תָּסֵב	סָבֵב
2 f.	סָבִי	תָּסְבִי	סָבִי
Plur. 2 m.	סָבוּ	תָּסְבוּ	סָבוּ
2 f.	סָבִינָה	תָּסְבִינָה	סָבִינָה
PART. Act.	סָבֵב		נָסֹבֵב
Pass.	סָבוֹב	נָסֹב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הִסָּב	הִסְתַּבֵּב	סָבַסָּב
הִסְבֵּה	הוֹסִיפָה	הִסְתַּבְּבָה	סָבַסְבָה
הִסְבֹּת		הִסְתַּבְּבֹת	סָבַסְבֹת
הִסְבֹּת		הִסְתַּבְּבֹת	סָבַסְבֹת
הִסְבֹּתִי		הִסְתַּבְּבֹתִי	סָבַסְבֹתִי
הִסְבּוּ	הוֹסִיבוּ	הִסְתַּבְּבוּ	סָבַסְבוּ
הִסְבֹּתָם		הִסְתַּבְּבָתָם	סָבַסְבָתָם
הִסְבֹּתָן		הִסְתַּבְּבָתָן	סָבַסְבָתָן
הִסְבִּינוּ		הִסְתַּבְּבִינוּ	סָבַסְבִינוּ
הִסָּב			סָבַסָּב
הִסָּב		הִסְתַּבֵּב	סָבַסָּב
יִסָּב	יִוָּסַב	יִסְתַּבֵּב	יִסְבֵּסָב
תִּסָּב	תִּוָּסַב	תִּסְתַּבֵּב	תִּסְבֵּסָב
תִּסָּב	תִּוָּסַב	תִּסְתַּבֵּב	תִּסְבֵּסָב
תִּסְבֵּי	תִּוָּסְבֵי	תִּסְתַּבְּבֵי	תִּסְבֵּסְבֵי
אִסָּב	אִוָּסַב	אִסְתַּבֵּב	אִסְבֵּסָב
יִסְבּוּ	יִוָּסְבוּ	יִסְתַּבְּבוּ	יִסְבֵּסְבוּ
תִּסְבִּינָה		תִּסְתַּבְּבִנָה	תִּסְבֵּסְבִנָה
תִּסְבּוּ	תִּוָּסְבוּ	תִּסְתַּבְּבוּ	תִּסְבֵּסְבוּ
תִּסְבִּינָה		תִּסְתַּבְּבִנָה	תִּסְבֵּסְבִנָה
נָסַב	נִוָּסַב	נָסְתַּבֵּב	נָסַבְסָב
הִסָּב		הִסְתַּבֵּב	סָבַסָּב
הִסְבֵּי	wanting	הִסְתַּבְּבֵי	סָבַסְבֵי
הִסְבּוּ		הִסְתַּבְּבוּ	סָבַסְבוּ
הִסְבִּינָה		הִסְתַּבְּבִנָה	סָבַסְבִנָה
מִסָּב		מִסְתַּבֵּב	מִסְבֵּסָב
	מִוָּסַב		

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, נִלְחֶז, נִלְחֶז, נִלְחֶז. There are a few examples of *ū* in the future as in Ayin Vav verbs, רָרִין Prov. 29:6, רָרִין Isa. 42:4, Eccles. 12:6, רָרִין Ezek. 24:11 and perhaps רָרִין Gen. 49:19, Hab. 3:16, רָרִין Ps. 91:6, though Gesenius assumes the existence of גָּרִי and גָּרִי as distinct roots from גָּרִי and גָּרִי.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed *נ*, נִגְרִית, נִגְרִית Job 20:28, נִגְרִית, נִגְרִית. (2) With Tsere under the prefix, נִגְרִית Jer. 22:23, נִגְרִית Mal. 3:9, נִגְרִית Isa. 57:5. (3) With Kamets under the prefix, נִגְרִית, נִגְרִית, sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נִגְרִית and נִגְרִית, נִגְרִית and נִגְרִית Ezek. 26:2, or for Hholem as in Ayin Vav verbs, נִגְרִית Eccl. 12:6, נִגְרִית Am. 3:11, נִגְרִית Nah. 1:12, נִגְרִית Isa. 34:4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, נִגְרִית Lev. 21:9, but mostly compresses it to Pattahh, נִגְרִית, נִגְרִית, נִגְרִית, נִגְרִית; like the preterite it sometimes has Hholem, נִגְרִית Isa. 24:3, נִגְרִית *ibid.* If the first radical is a guttural and incapable of receiving Dagghesh, the preceding Hhirik is lengthened to Tsere, נִגְרִית, נִגְרִית. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, נִגְרִית, נִגְרִית are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: נִגְרִית Isa. 24:3, נִגְרִית *ibid.*, or with Tsere in the last syllable, נִגְרִית 2 Sam. 17:10. The infinitive construct: נִגְרִית Ps. 68:3, נִגְרִית Ezek. 20:9, and once with Pattahh before a suffix, נִגְרִית Lev. 21:4. The imperative: נִגְרִית Isa. 52:11, נִגְרִית Num. 17:10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, נִגְרִית, נִגְרִית (in pause נִגְרִית, so: נִגְרִית, נִגְרִית). or even to Pattahh, נִגְרִית, נִגְרִית, נִגְרִית, נִגְרִית. Both infinitives have Tsere, thus the absolute: נִגְרִית, נִגְרִית, נִגְרִית; the construct: נִגְרִית, נִגְרִית (נִגְרִית Zech. 11:10), נִגְרִית, נִגְרִית, in pause נִגְרִית, נִגְרִית, with a final guttural, נִגְרִית. The imperative: נִגְרִית Job 21:5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagghesh-forte in the first radical: נִגְרִית, נִגְרִית, נִגְרִית; with a long vowel, נִגְרִית, נִגְרִית, נִגְרִית or נִגְרִית, נִגְרִית and נִגְרִית, נִגְרִית (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12:5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, נִגְרִית, נִגְרִית, נִגְרִית, and in one instance to Hhirik, נִגְרִית Judg. 9:53 (נִגְרִית would be from נִגְרִית) before a guttural it becomes Pattahh, נִגְרִית, נִגְרִית. Participles: נִגְרִית, נִגְרִית, נִגְרִית Ezek. 31:3, נִגְרִית Prov. 17:4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *מָשַׁךְ* Judg. 3:21, *נָשַׁר* Jer. 49:20, *נָשַׁר* Num. 21:30.

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵה*, *הוֹחֵב*; futures: *יוֹחֵם*, *יוֹחֵר*, *יוֹחֵב*, *יוֹחֵב*, *יוֹחֵב*, *יוֹחֵב*; participles: *מוֹחֵל*, *מוֹחֵה* or in some copies *מוֹחֵב* 2 Sam. 23:6; infinitive with suffix, *הוֹשֵׁב* Lev. 26:34, with prep., *בְּהוֹשֵׁב* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Dagghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *לָבוּ*, *רָבִי*, *נִשְׁמָה* (distinguished from the fem. part. *נִשְׁמָה*); if the last radical does not admit Dagghesh-forte a preceding Pattalīh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *מָרָה*, *וָרָה* (100. 2), *הָרָה*, *שָׁהָה* and *שָׁהוּ*. When the first radical is doubled, Dagghesh is omitted from the last in the Kal fut. *סָמַחְו*, *רָמַחְו*, *קָמַחְו*, and occasionally elsewhere *רָבַחְו* Hi. fut. *הָמַחְו* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָמַחְו* Jer. 4:13, and consequent shortening of the vowel, *מָרָה* Jer. 7:29 for *מָרָה*, *רָמַחְו* for *רָמַחְו* Jer. 49:28 (with the letter repeated instead of being simply doubled by Dagghesh, so likewise in *וָרָה* Jer. 5:6, *הָמַחְו* Ps. 9:14), for *שָׁהוּ*; the omission of Dagghesh, *נִשְׁמָה* 1 Sam. 14:36, *הוֹשֵׁב* Prov. 7:13, *הוֹשֵׁב* Cant. 6:11, 7:13, *וָחַחְו* Job 19:23, *קָבַחְו* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבַחְו* shortened by Makkeph from *קָבַחְו*, so *אָרָהְו* orā Num. 23:7), or in addition, the rejection of the vowel, *וָמַחְו* K. fut. Gen. 11:6 for *וָמַחְו* Gen. 11:7 K. fut. for *וָמַחְו* Isa. 19:3 Ni. pret. for *וָמַחְו* or *וָמַחְו* Ezek. 41:7 Ni. fut. for *וָמַחְו*; *נָזַלְו* Judg. 5:5 according to Gesenius for *נָזַלְו* Ni. pret. of *נָזַל* to shake, according to others K. pret. of *נָזַל* to flow; *וָחַחְו* Ezek. 36:3 for *וָחַחְו* (Ewald) from *וָחַחְו* to enter, or for *וָחַחְו* Ni. fut. of *וָחַחְו* to go up; *וָחַחְו* Ezek. 7:24 Ni. pret. for *וָחַחְו* Cant. 1:6 Ni. pret. for *וָחַחְו*. Once instead of doubling the last radical ו is inserted, *וָחַחְו* Prov. 26:7 for *וָחַחְו*, comp. *וָחַחְו* Ezr. 10:16 for *וָחַחְו*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *וָאָרָחְו*, *קָבַחְו* (Kamets before ר which cannot be doubled), *וָמַחְו*, *וָמַחְו*, *וָמַחְו* (the vowel remaining long before ר), *וָחַחְו* (Pattalīh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *וָחַחְו*, once with *u*, *וָחַחְו* Mic. 2:4; with *e* in the future, *וָחַחְו*, *וָחַחְו*, *וָחַחְו*. If the first radical be doubled, Dagghesh is omitted from the last, and the customary vowel is in consequence not inserted, *וָחַחְו*, *וָחַחְו*; other cases are rare and exceptional, *וָחַחְו*, *וָחַחְו*, *וָחַחְו* which is first plur. pret. for *וָחַחְו* not third plur. for *וָחַחְו* (Ewald), § 54. 3; *וָחַחְו* Deut. 32:41, *וָחַחְו* Isa. 44:16, *וָחַחְו* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *וָחַחְו*, *וָחַחְו* from *וָחַחְו*, *וָחַחְו* from *וָחַחְו*, *וָחַחְו* from *וָחַחְו*.

from *הָרָם* from *הָרָם*; in *רָחַקָה* Gen. 43:29, Isa. 30:19, from *רָחַק*, *הַפְּרָכָם* Lev. 26:15 from *הָפַר*, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, *חֻנְקוֹ* Prov. 8:29 for *חָנְקוֹ* ver. 27, *הִתְרַמָּה* Isa. 33:1 for *הִתְרַמָּה* Ezek. 14:8 for *הִשְׁמוּתִּיהוּ*, *הִזְלִילָהּ* Lam. 1:8 for *הִזְלִיחָהּ* Hi. pret. of *זָלַל* Hab. 2:17 for *הִתְחַנֵּן* Hi. fut. of *חָתַן* with 3 fem. plur. suf. *אֲדַרְכֶּם* 2 Sam. 22:43 in a few editions for *אֲדַרְכֶּם*. Nun is once inserted before the suffix in place of doubling the radical, *קָבִינוּ* Num. 23:13 for *קָבִינוּ*.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

<i>אָרַר</i> to curse.	<i>רָבַב</i> to cry.	<i>קָנַן</i> to make a nest.
<i>בָּזַז</i> to plunder.	<i>בָּחַח</i> to smile, break.	<i>קָצַץ</i> to cut off.
<i>בִּיַּר</i> to purify.	<i>לָבַב</i> to take away the heart.	<i>רָבַב</i> to be many.
<i>גָּשַׁט</i> to grope.	<i>לָחַק</i> to lick.	<i>רָבֵה</i> to be tender.
<i>זָמַק</i> to refine.	<i>מִשַּׁט</i> to feel, to grope.	<i>טָרַר</i> to harrow.
<i>חָמַם</i> to warm.	<i>פָּזַז</i> to leap.	<i>טָרַר</i> to rule.
<i>חִצֵּץ</i> to divide.	<i>פָּלַל</i> to judge, to intercede.	<i>שָׁנַן</i> to sharpen.
<i>חָתַח</i> to be broken.		<i>תָּמַם</i> to be perfect.
<i>כָּלַל</i> to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

<i>חָרַר</i> to burn.	<i>מָרַח</i> to linger.	<i>שָׂשַׁב</i> to sport, delight.
<i>דָּרַר</i> to dance.	<i>סָרַח</i> to excite.	<i>שָׂרַח</i> to run.
<i>לָרַח</i> to be mad.	<i>צָרַח</i> to chirp.	<i>תָּסַח</i> to mock.

3. The following insert Hholem after the first radical, viz.:

<i>אָחַח</i> to complain.	<i>נָחַח</i> to fly.	<i>רָחַח</i> to break.
<i>בָּחַח</i> to mix.	<i>נָסַח</i> to lift up.	<i>שָׂחַח</i> to sink.
<i>בָּחַק</i> to empty.	<i>סָחַח</i> to occupy the thres- hold.	<i>שָׂחַל</i> to spoil.
<i>גָּחַח</i> to cut.	<i>צָחַח</i> to bind.	<i>שָׂחַם</i> to be desolate or amazed.
<i>גָּחַר</i> to sweep away.	<i>קָחַח</i> to cut off.	<i>תָּחַח</i> to beat.
<i>הָחַח</i> to be still.	<i>קָחַשׁ</i> to gather.	
<i>הָחַח</i> to break loose		

4. The following employ two forms, commonly in different senses, viz.:

<i>גָּלַל</i> and <i>גִּלְגַּל</i> to roll.	<i>חָנַן</i> to make gracious, <i>חֻנְנָן</i> to be gracious.
<i>הָלַל</i> to praise, <i>הִלְלַל</i> to make mad.	<i>מָלַל</i> to speak, <i>מוֹלַל</i> to mow.
<i>הָלַל</i> to profane, <i>הִלְלַל</i> to wound.	

סָבַב *to change*, סִבּוּב *to surround*. קָלַל *to curse*, קִלְקֵל *to whet*.
 גָּזַן *to gather clouds*, עוֹזֵן *to practice sorcery*. רָצַץ and רִצְצָן *to crush*.
 פוּרַר *to burst*, פָּרַר *to shake to pieces*. טָדַר and טִדֵּר *to treat with violence*.

5. The following use different forms in different species, viz.:

חָפַק Pi. *to decree*, Pu. חָפַק. שָׁחַח Pi. *to shout*, Hith. שִׁחַח.*
 מָדַד Pi. *to measure*, Hith. הִמְדִּיד. רָשַׁע Pi. *to break*, Pu. רָשַׁע.
 מָרַר Pi. *to make bitter*, Hith. הִמְרַמֵּר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁחִינָן.
 סָלַסַּל Pi. *to exalt*, Hith. הִסְלִיל. פָּלַח *to pierce*.
 טָעַל Pi. *to maltreat*, Hith. הִטָּעַל.
 and הִטָּעַל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁנַע Isa. 11:8; Infinitive, לְחַרְחֹרֵחַ Prov. 26:21; הִמְחַמֵּה Ex. 12:39; Future, אֶשְׁחַשֵּׁשׁ Ps. 119:47; רִשְׁעָשְׁנוּ Ps. 94:19; Imperative, הִשְׁחַשְׁשֵׁנוּ Isa. 29:9; Participle, מְחַשְּׁשָׁה Gen. 27:12; מְחַלְחֵלָה Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדָּר Nah. 3:17. עוֹלֵל Lam. 1:12, the future הִשְׁעֲשִׁינוּ Isa. 66:12, and the participles, מְגוֹלְלָה Isa. 9:4, מְחַלְלָה Isa. 53:5.

2. רִשְׁעָנוּ Isa. 15:5 is for רִשְׁעָנוּ Pi. fut. of עָבַר, § 57. 1. הִתְבַּהֵּר 2 Sam. 22:7 is contracted for הִתְבַּהֵּר Ps. 18:27, probably with the view of assimilating it in form to the preceding הִתְחַמֵּם; in regard to הִתְחַלֵּל in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of חָלַל *thou wilt show thyself a judge*, but as it answers to הִתְחַפֵּה Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ח of the prefix.

3. חָלַל and חִלֵּל. The prefixed ה remains in the Hiphil future of חָלַל, e. g. יִחַלֵּל, יִחַלְחֵל, יִחַלְחֵלוּ and in the derivative nouns, הִחַלְחָל, הִחַלְחָלוּ; whence these forms are in the lexicons referred to the secondary root חָחַל.

PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מְחַרְחִיץ Ps. 78:65 is not from חָרַץ (Gesenius) but from חָרַץ, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. גָּבַהּ, הָמַה, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. גָּלָה, פָּנָה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpacl, יָשַׁב, יָשַׁב, יָשַׁב, יָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִשְׁבּ; in a few instances Hhirik is preserved by giving Daghesh-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, רָצַח, רָצַק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַח, שָׁבַח.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשָׁב, נוֹשָׁב; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, הִנָּשָׁב, הִנָּשָׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, הִצִּיג, הִצִּיג.

3. In the Hophal Vav quiesces in Shurek, הוֹשִׁב, הוֹשִׁב; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, הִצִּג, הִצִּג.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָשָׁב, נָשָׁב), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשָׁב *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשִׁב	יָבַשׁ
3 f.	יָשְׁבָה	נִשְׁבְּהָ	הוֹשִׁיבָה	הוֹשִׁבָה	יָבְשָׁה
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָבַשְׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבֹושׁ
Constr.	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבַשׁ
FUT. 3 m.	יָשֹׁב	יִשְׁבֹּב	יִהְיֶיב	יִהְיֹב	יִיבֹשׁ
3 f.	תָּשֹׁב	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּהְיֹבִי	תִּיבֹשׁ
2 m.	תָּשֹׁב	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּהְיֹבִי	תִּיבֹשׁ
2 f.	תִּשְׁבְּבִי	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּהְיֹבִי	תִּיבֹשִׁי
1 c.	אָשׁוּב	אִשְׁבֹּב	אִהְיֶיב	אִהְיֹב	אִיבֹשׁ
Plur. 3 m.	יָשֻׁבוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִהְיֹבוּ	יִיבֹשׁוּ
3 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֹבוּ	תִּיבֹשְׁנָה
2 m.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֹבוּ	תִּיבֹשׁוּ
2 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֹבוּ	תִּיבֹשְׁנָה
1 c.	נָשׁוּב	נִשְׁבְּבוּ	נִהְיֶיב	נִהְיֹב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הִשְׁבֵּב	הוֹשִׁיב		יָבֵשׁ
2 f.	שְׁבִי	הִשְׁבְּבִי	הוֹשִׁיבִי	wanting	יָבֵשִׁי
Plur. 2 m.	שִׁבוּ	הִשְׁבְּבוּ	הוֹשִׁיבוּ		יָבֵשׁוּ
2 f.	שִׁבְּנָה	הִשְׁבְּבוּ	הוֹשִׁיבוּ		יָבֵשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.	יָשׁוּב	נוֹשֵׁב		מוֹשֵׁב	יָבֹושׁ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָסַף <i>to be poured.</i>	רָאָה <i>to fear.</i>
רָגַע <i>to toil.</i>	רָכַר <i>to appoint.</i>	רָחַק <i>to cast.</i>
רָחַר <i>to delay.</i>	רָגַע <i>to be weary.</i>	רָכַשׁ <i>to possess.</i>
רָחַק <i>to oppress.</i>	רָצַח <i>to counsel.</i>	רָשַׁם <i>to put.</i>
רָנַח <i>to suck.</i>	רָגַע <i>to be beautiful.</i>	רָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent רָבַשׁ, רָרָא, רָשָׁל, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, רָרָא from רָאָה and רָשָׁל from רָשָׁה, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

רָכַח <i>to know.</i>	* רָכַר <i>to bear.</i>	רָכַח <i>to be dislocated.</i>
רָחַח <i>to be joined.</i>	* רָחָא <i>to go out.</i>	* רָחַד <i>to go down.</i>
רָחַח <i>to conceive.</i>	רָחַח <i>to be straitened.</i>	* רָחַח <i>to sit, dwell.</i>

The second syllable has Pattahh in רָחַח Jer. 13:17, Lam. 3:48, and in the feminine plurals, רָחַח, רָחַח; רָחַח has Seghol after the analogy of Lamedh Aleph verbs; רָחַח (with the vowel-letter ר for e) occurs only in the K'thibh, Ezek. 35:9, and of course has not its proper vowels. In רָחַח Ps. 138:6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: רָחַח *to chastise, instruct*, רָחַח *to burn*. In רָחַח Isa. 44:8 short Hhirik remains before a letter with Sh'va; רָחַח Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: רָחַח *to be good fut.* רָחַח, once רָחַח Nah. 3:8; רָחַח *to pour* רָחַח, once רָחַח 1 Kin. 22:35; רָחַח *to form*, רָחַח, רָחַח; רָחַח *to burn*, רָחַח Isa. 10:16, and רָחַח Deut. 32:22; רָחַח *to awake*, רָחַח once רָחַח 1 Kin. 3:15; רָחַח *to be precious*, רָחַח and רָחַח, or with a vowel letter for e, רָחַח; רָחַח *to be desolate*, רָחַח once רָחַח Ezek. 6:6; רָחַח *to be right*, רָחַח, once רָחַח (3 fem. plur., §88) 1 Sam. 6:12. Some copies have רָחַח Isa. 40:30 for רָחַח.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, רָחַח, רָחַח, רָחַח. Pattahh in the ultimate becomes Seghol in רָחַח, רָחַח (with a postpositive accent) Gen. 2:7, 19, רָחַח Gen. 50:26; but רָחַח, רָחַח, רָחַח, only once before a

monosyllable, §35. 1, נִי־יָקֹץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form נִי־צָא, unless the following word begins with an accented syllable, e. g. נִי־צָא Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, נִי־צָא Ruth 4:1, וַיִּהְיֶה Ps. 139:1, וַיִּהְיֶה Ps. 18:10, §35. 2.

§148. 1. Kal construct infinitives with Yodh: רָבַט with a feminine ending רָבַטְתָּ, רָבַטְתָּ with suff. רָבַטְתָּ, once with prep. לְיִשְׂרָאֵל 2 Chron. 31:7, Dagghesh conservative after *z*, §14. *a*; רָבָה, §87, once רָבָה Josh. 22:25 and with prep. לְרָא 1 Sam. 18:29 from רָבָה; רָבָה once רָבָה 2 Chron. 26:15 from רָבָה, רָבָה.

2. Infinitives without Yodh: רָבָה (with suff. רָבַטְתָּ Ex. 2:4, and without the feminine termination רָבָה (with suff. רָבַטְתָּ) and רָבָה, once רָבָה 1 Sam. 4:19, §54. 2, רָבָה (with suff. רָבַטְתָּ), רָבָה (with suff. רָבַטְתָּ) once רָבָה Gen. 46:3, רָבָה (with suff. רָבַטְתָּ), רָבָה (with suff. רָבַטְתָּ) once רָבָה Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive רָבָה Jer. 42:10, which is usually explained to be for רָבָה; it may, however, be derived from the Ayin Vav verb רָבָה.

3. Imperatives with Yodh: רָבָה, רָבָה, רָבָה. Without Yodh: רָבָה (with *h* parag. רָבָה Prov. 24:14), רָבָה (with *h* parag. רָבָה Hos. 4:18, see §92. *a*). רָבָה, fern. plur. רָבָה Cant. 3:11), רָבָה (רָבָה, רָבָה). With both forms: רָבָה and רָבָה (רָבָה), twice רָבָה Judg. 5:13, רָבָה and רָבָה.

§149. 1. The Niphal of רָבָה has *u* instead of *o*, נִי־יָקֹץ Zeph. 3:18, נִי־יָקֹץ Lam. 1:4; נִי־יָקֹץ 1 Chron. 3:5, 20:8 has *u* followed by Dagghesh. נִי־יָקֹץ, which according to Gesenius is from רָבָה, has *z*; Ewald assumes the root to be רָבָה, and refers to it likewise the Kal future and the Hiphil ascribed to רָבָה, §147. 3. and §150. 4. In that case the Dagghesh in רָבָה Isa. 33:12, Jer. 51:58, will not require the explanation suggested in §24. *c*, but the K'thibh הוֹצִיָּהוּ 2 Sam. 14:30 will be unexplained. נִי־יָקֹץ Ps. 9:17 is not the Niphal preterite or participle of רָבָה, but the Kal participle of נִי־יָקֹץ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִי־יָקֹץ Gen. 8:12, 1 Sam. 13:8 K'ri, רָבָה Ex. 19:13. In the first person singular א always has Hhirik, אָבָה, אָבָה, אָבָה, אָבָה.

§150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: רָבָה to be good, רָבָה to howl, רָבָה to go to the right, רָבָה to change, רָבָה to suck. Yodh is likewise found in the following instances in which the prefix has Pattahh as in perfect verbs, אָבָה Hos. 7:12, רָבָה Prov. 4:25, רָבָה Ps. 5:9 K'ri (K'thibh הוֹשִׁיעַ), רָבָה Gen. 8:17 K'ri (K'thibh הוֹצֵא), רָבָה 1 Chron. 12:2.

2. In רָבָה Job 24:21 (elsewhere רָבָה) and רָבָה (once רָבָה Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. §147. 2. He remains after the preformative in רָבָה Isa. 52:5, רָבָה Neh. 11:17, Ps. 28:7, רָבָה 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, רָבָה, רָבָה, רָבָה, and once the vowel Tsere is dropped before a suffix, רָבָה Ex. 2:9 for רָבָה.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5. and shortens the final vowel, וְיִשָּׁב, וְיִתְנַחֵם, וְיִשָּׁב, וְיִתְנַחֵם; but with a pause accent : וְיִתְנַחֵם Ruth 2:14.

4. The following verbs insert Daghešh in the second radical in the Hiphil, viz.: יָצַב *to set, place*, שָׁרַץ *to spread*, יָצַק *to pour*, except בּוֹצֵקָה: 2 Kin. 4:5 K'ri (K'thibh בּוֹצֵקָה), בָּרַץ *to burn*, except הוֹצִיחִיה 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *ū* followed by Daghešh, הִצִּיג Ex. 10:24, יָצַג Isa. 14:11, עִשָּׂר Job 11:15; and a few of Hholem, הוֹלִיחַ Lev. 4:23, 28, יוֹרָא Prov. 11:25 for יוֹרָה from יָרָה. The construct infinitive: הוֹסִיף Ezr. 3:11, and with the feminine termination הוֹלִיפָה Ezek. 16:4, הוֹלִיפָה Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, יָד Judg. 19:11 for יָדָה. Hhirik occurs with the second radical of יָדָה and יָדָה in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יָדָה, יָדָה, יָדָה.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְיִבְשֶׁה Nah. 1:4 for וְיִבְשֶׁה, וְיִבְשֶׁה Lam. 3:33, וְיִבְשֶׁה Lam. 3:53, וְיִבְשֶׁה 2 Chron. 32:30 K'ri (K'thibh וְיִבְשֶׁה).

3. Three verbs have Vav in the Hithpael, הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם; ה is assimilated to the following ו and contracted with it in הִתְנַחֵם Ezek. 23:48 for הִתְנַחֵם a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְנַחֵם Ex. 2:4 for הִתְנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַךְ (לָלַךְ, with suf. לָלַךְ) rarely הָלַךְ; fut. הָלַךְ (once with the vowel letter ו for ע, הָלַךְ Mic. 1:8, fem. pl. (תִּלְכְּנָה), occasionally in poetry הָלַךְ (3 fem. sing. לָלַךְ); imper. הָלַךְ (with ה, parag. הָלַךְ, or without the vowel letter הָלַךְ, fem. pl. לָלַכְנָה and לָלַכְנָה) once הָלַכְו Jer. 51:50. Hiphil: הוֹלִיךְ once in the imper. הוֹלִיכִי Ex. 2:9, and once in the participle הוֹלִיכִים Zech. 3:7 for הוֹלִיכִים, § 94. e.

2. הָסַף *to gather* and הָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַף, *σ* is twice represented by the vowel letter א, וְיִסְפֶּה 1 Sam. 18:29, הוֹסִיף Ex. 5:7; הָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וְיִסְפֶּה 2 Sam. 6:1, תִּסְפֶּה Ps. 104:29, אֶסְפֶּה Mic. 4:6, אֶסְפֶּה 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of הָסַף when joined with the negative particle אֶל is accented on the penult, אֶל-תִּסְפֶּה Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אֶל-תִּסְפֶּה Prov. 30:6.

3. הוֹשִׁיבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבָהֶם from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הוֹשִׁיבוּהֶם; and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִבְאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹבִיִּישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאָשׁ synonymous with בִּישׁ". Alexander in loc.

הוֹמִירָה Ps. 16:5, see §90.

AYIN VAV (עִי) AND AYIN YODH (עִי) VERBS.

§152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, §161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָה where *ā*, which arises from blending *ā* with the pretonic Kamets, §62. 1, is in partial compensation for the contraction, מָתָה for מָתָה, בָּשָׁה for בָּשָׁה, רָבָה for רָבָה. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָה, מָתָה for מָתָה, בָּשָׁה for בָּשָׁה, רָבָה for רָבָה, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.

Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְנֶם for הִקְנִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, לָיִם, לָיִב; in the future the preformative commonly takes the simplest of the long vowels *ā*, יָקִים, יָרִיב, comp. יָרִיב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קֹוִם (*kōm* = *kāūm*) for קְוִים; נִקְוִם for נִקְוִים, the prefix usually taking the simplest of the long vowels *ā*; יָקֹוִם for יָקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִימוֹתָ, הִקְוִימוֹתָ, תִּקְוִימוֹתָ. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נִקְוִימוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 65. 2. *ō*, thus נִשְׁבּ, נִשְׁבּ. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִשְׁבּ, נִשְׁבּ.

§ 154. 1. In the Piel, Pual, and Hithpacl, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוֵד, or as י, e. g. קָנָם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹיִם, Pu. קוֹיִם, Hith. הִתְקוֹיִם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוֹיִם for קוֹיִם; §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלָל, Pu. כָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קִיָּם	קִיָּם
3 f.	קָמָה	נָקָמָה	קִיָּמָה	קִיָּמָה
2 m.	קָמַתְּ	נָקָמַתְּ	קִיָּמַתְּ	קִיָּמַתְּ
2 f.	קָמַתְּ	נָקָמַתְּ	קִיָּמַתְּ	קִיָּמַתְּ
1 c.	קָמַתִּי	נָקָמַתִּי	קִיָּמַתִּי	קִיָּמַתִּי
Plur. 3 c.	קָמוּ	נָקָמוּ	קִיָּמוּ	קִיָּמוּ
2 m.	קָמַתֶּם	נָקָמַתֶּם	קִיָּמַתֶּם	קִיָּמַתֶּם
2 f.	קָמַתְּן	נָקָמַתְּן	קִיָּמַתְּן	קִיָּמַתְּן
1 c.	קָמֵנוּ	נָקָמֵנוּ	קִיָּמֵנוּ	קִיָּמֵנוּ
INFIN. Absol.	קֹם	הִקָּם		
Constr.	קֹם	הִקָּם	קִיָּם	
FUT. 3 m.	יָקֹם	יִקָּם	יִקְיָם	יִקְיָם
3 f.	תִּקָּם	תִּקָּם	תִּקְיָם	תִּקְיָם
2 m.	תִּקָּם	תִּקָּם	תִּקְיָם	תִּקְיָם
2 f.	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי
1 c.	אֶקָּם	אֶקָּם	אֶקְיָם	אֶקְיָם
Plur. 3 m.	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ
3 f.	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה
2 m.	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ
2 f.	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה
1 c.	נִקָּם	נִקָּם	נִקְיָם	נִקְיָם
IMPER. 2 m.	קֹם	הִקָּם	קִיָּם	
2 f.	קְוָמִי	הִקְוָמִי	קְוָמִי	wanting
Plur. 2 m.	קְוָמוּ	הִקְוָמוּ	קְוָמוּ	
2 f.	קְוָמֶינָה	הִקְוָמֶינָה	קְוָמֶינָה	
PART. Act.	קָם		מִקְיָם	
Pass.	קֹם	נָקָם		מִקְיָם

AND AYIN YODH VERBS.

[illegible]

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. **הָרָה** . **נָהָה** ; so likewise in the following guttural verbs and forms, e. g. **נָפַח** to *expire*, **רָחַח** Isa. 29: 22, **רָצַח** Isa. 42: 11, **אָלַח** to *be an enemy*, **עָלַח** 1 Sam. 18: 9 K'ri (K'thibh **עָלַח**), **רָחַח** Jer. 4: 31, which are confined to the Kal species, and in **רָחַח** to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, **בָּו** Zech. 4: 10, **נָח** Isa. 44: 18 but **נָח** Lev. 14: 42. It has Tsere in **מָת** to *die*, **יָר** Isa. 17: 11 but **לָר** Jer. 50: 3, and Hholem in **אָר** to *shine*, **בָּוֹשׁ** to *be ashamed*, **טָב** to *be good*, § 82. 1. *a*, and in **בָּא** Jer. 27: 18, elsewhere **בָּא** **זָר** Isa. 1: 6, Ps. 58: 4, elsewhere **זָר**. Hhirik once occurs instead of Pattahh in the second person plural, **פָּשְׁתֶּם** Mal. 3: 20. The following participles have Tsere, **לָנִים**, **לָיִן**, **לָיִן**, **לָיִן**, **לָיִן**; the following have Hholem, **בּוֹשִׁים**, **בּוֹשִׁים**, **קוֹמִים** 2 Kin. 16: 7 (comp. **קוֹמִים** Ex. 32: 25 in the Samaritan copy), elsewhere **קָמִים**.

3. The vowel letter *a* is written for *a*, § 11. 1. *a*, once in the preterite, **קָא** Hos. 10: 14, and occasionally in the participle, **לָאֵט** Judg. 4: 21, **רָאֵט** Prov. 24: 7, **רָאֵט** 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, **שָׂאֵט** *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from **שָׂטֵט** *rowing* Ezek. 27: 8, 26. The consonant *a* is once introduced in place of the omitted *h*, **רָאֵט** Zech. 14: 10 for **רָהֵט**; the ancient versions favour the assumption, that **קָאֵר** Ps. 22: 17 is in like manner for **קָהֵר** *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like *the lion*. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. **קָאֵט** Lev. 18: 28, **רָבֵט** Gen. 26: 22, **שָׂבֵט** Gen. 40: 15, **הָרֵט** Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, **וָלַט** Obad. ver. 16, **וָסַט** Am. 3: 15, **וָנַח** Isa. 11: 2, **וָנַח** Isa. 7: 19 but **וָבַט** *ibid.*, **וָבַט** Zech. 5: 4, **וָלַט** *ibid.*, where the feminine ending is *ה* instead of *ה*, ; so in the passive participle, **וָרַח** Isa. 59: 5 for **וָרַח**.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, **בָּוֹשׁ** Judg. 3: 25, **מָוֹשׁ** and **נָהֵט** Isa. 7: 2, elsewhere **נָהֵט**, **עָוֹ** Isa. 30: 2, which is not from **עָוֹ** Josh. 2: 16, elsewhere **שָׂבֵט** and with suff. **רוֹבֵט** Ezek. 10: 17, **גָּוִי** Ps. 71: 6, which is not the participle from **גָּוִי** (Gesenius), **גָּוִי** *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, **אָרִי** Isa. 60: 1, **בָּוֹשׁ**,

5. In a few instances *š* is found in the Hophal before Daghesh-forte or Sh'va, הִזְיָהָה Zech. 5:11, מָזָה Ezek. 41:9, 11 but הִזְיָהָה Lam. 5:5, and in some editions הָמָה 2 Sam. 23:1, יָטַל Job 41:1, הִמָּחִי 2 Sam. 21:9, though others read הָמָה, יָטַל, הִמָּחִי.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָוַל *to do wickedly*, עָוַר *to blind*, בָּיַח *to pervert*, שָׁנַע *to cry for help*, הִצְטַדְּרוּ Josh. 9:12, הִצְטַדְּרוּ Josh. 9:4; so also קָנַע fut. קָנְעַם and קָנְעָם, יָעָד fut. יָעָדָר, which have quiescent Vav in other species, and רָנַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל *to sustain*, נָאֲחֲזִיחַ Isa. 14:23, מָטַלְטַלְטָה Isa. 22:17, מוֹנִיזְוִיזָה Hab. 2:7, הִפְצִיצָנִי Job 16:12 but הִפְצִץ Jer. 23:29, מָרָר Num. 24:17 and מָרָרָה Isa. 22:5, הִשְׁגִּישָׁנִי Isa. 17:11; יָעָדָה Isa. 15:5 is for: יָעָדָה, § 57. 1; יָעָלָה Job 39:3 is perhaps for יָעָלָה from עָוַל, comp. אָסַפְתָּ Ps. 139:8 for אָסַפְתָּ, § 88, though Gesenius conjectures that it is an erroneous reading for לָעָלָה from לָוַע. The only Hithpael formed by a like reduplication is תִּהְחַלְחַל Esth. 4:4, elsewhere תִּהְחַלְחַל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: תִּהְשֹׁטְטֶנָּה, תִּהְמוֹגֶגֶנָּה, תִּקְוִיזֶנָּה, תִּצְוֹרֶרֶנָּה. Hholem is changed to *š* before the doubled letter in the contracted form, וְרִכְוִיזָנִי Job 31:15 for וְרִכְוִיזָנִי, § 61. 3. Fürst explains וְרִכְוִיזָנִי Isa. 61:6 as in like manner for וְרִכְוִיזָנִי, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּוֹשְׁשָׁכִים Am. 5:11 is probably a variant orthography for בּוֹשְׁשָׁכִים, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָזָה Eccles. 1:15, מָרְוִחִים Jer. 22:14. Reduplicated biliteral, כָּלְכָלוּ 1 Kin. 20:27. The third radical reduplicated, חוֹלַל *to be born*, כּוֹנֵנוּ Ezek. 28:13, Ps. 37:23, תְּרוֹמְמָה Ps. 75:11 and מְרוֹמָם Neh. 9:5, רָרַעַע Isa. 16:10, יְרוֹפְפוּ Job 26:11, מְשׁוֹבְבָת Ezek. 38:8.

5. תִּפְּצוֹתֶיכֶם Jer. 25:34 is an anomalous preterite from פָּוַץ *to scatter*, with ת prefixed and inflected after the analogy of Niphal; some copies have the noun תִּפְּצוֹתֶיכֶם *your dispersions*.

In וְהִטְבְּתִי Ezek. 36:11 for וְהִטְבְּתִי from טוֹב, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb רָטַב, e. g. וְהִיטְבְּתִי. On the other hand, in וְהִמְיָלָהוּ Ex. 2:9 from יָלַן, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לָא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמְצִיאָה, מִצָּאָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מֵצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצֵא for מֵצֵא, נִמְצֵא for נִמְצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, רִמְצֵא for רִמְצֵא, מִצֵּא for מֵצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מִצֵּאתָ, מִצֵּאתָ.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tseré, נִמְצֵאתָ, הִמְצֵאתָ, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֵאנָה, תִּמְצֵאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ל"ה verbs, between which and א"ה verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *to find*; the Piel and Hithpaél, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָמַד	לִמַּד	לָמַד	לִמְּדָה	לִמְּדָה
3 f.	לָמַדְתָּ	לִמַּדְתְּ	לָמַדְתָּ	לִמְּדִיתְּ	לִמְּדִיתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדִיתָ	לִמְּדִיתָ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמְּדִיתְּ	לִמְּדִיתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדִיתִי	לִמְּדִיתִי
Plur. 3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמְּדוּ	לִמְּדוּ
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדִיתֶם	לִמְּדִיתֶם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמְּדִיתֶן	לִמְּדִיתֶן
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדִיתִי	לִמְּדִיתִי
INFIN. Absol.	לָמַד	לִמַּד	לָמַד	לִמְּדָה	
Constr.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדִיתָ	לִמְּדִיתָ
FUT. 3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַדְהָ	יִלְמַדְהָ
3 f.	יִלְמַדְתָּ	יִלְמַדְתְּ	יִלְמַדְתָּ	יִלְמַדְתִּי	יִלְמַדְתִּי
2 m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתִּי	יִלְמַדְתִּי
2 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתִּי	יִלְמַדְתִּי
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
Plur. 3 m.	יִלְמְּדוּ	יִלְמְּדוּ	יִלְמְּדוּ	יִלְמְּדוּ	יִלְמְּדוּ
3 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
2 m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
2 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
IMPER. 2 m.	לָמַד	לִמַּד	לָמַד	לִמְּדָה	לִמְּדָה
2 f.	לָמַדְתָּ	לִמַּדְתְּ	לָמַדְתָּ	לִמְּדִיתְּ	לִמְּדִיתְּ
Plur. 2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדִיתֶם	לִמְּדִיתֶם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמְּדִיתֶן	לִמְּדִיתֶן
PART. Act.	לֹמֵד		לֹמֵד	לֹמֵדָה	לֹמֵדָה
Pass.	לִמְּדָה	לִמְּדָה			

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, §82. 1. *a*, retain it in the first and second persons of the Kal preterite, *שָׁנְאֵתִי*, *שָׁנְאַתָּה*, *רָלֵאתָ*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *רָלֵאתִי* Job 1:21 for *רָלֵאֲתִי*, *רָלֵאתָ* Num. 11:11, *צָלַתִּי* Judg. 4:19, *כָּלַתִּי* Job 32:18, *בָּנִי* 1 Sam. 25:8 for *בָּנָתִי*; fut. *תִּשְׁנֶה* and *תִּשְׁנֶנָּה*; *יִלֵּא* Deut. 28:57 part. fem. sing. for *יִלְאָת*; *יִשְׁלַח* Job 41:17 for *יִשְׁלַחֲתִי*; const. inf. with prep. and suff. from *נָשָׂא*. Niph. pret. *נִחַפְתָּם* Josh. 2:16, *נִשְׁחַתָּם* Lev. 11:43. Otiant *א*, §16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh. e. g. *חֲנוּ-* Gen. 20:6 for *חֲנוּא*, *וַיְבִי* 1 Kin. 12:12 for *וַיְבִיֵּא*, *וַיְחַבֵּר* 2 Kin. 13:6, *וַיְחַבֵּר* Jer. 32:35, *וַיִּזֵּר* Ps. 141:5, *וַיִּשֵּׂר* Ps. 55:16, *וַיִּאֲזַר* 1 Kin. 21:29, Mic. 1:15, *וַיִּבְרֵי* 2 Sam. 5:2, and in three other passages; *וַיְהִי* Ruth 3:15 is Hiph. imper. fem. for *וַיְהִיֵּא*, §62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, §57. 2 (3), *נִשְׁנֵא* Ps. 139:20 for *נִשְׁנֵאֵא*, *וַיְנַשֵּׂא* Jer. 10:5 for *וַיְנַשֵּׂאֵא*, *וַיְרָאֵי* imp. for *וַיְרָאֵיֵא*, *וַיִּצְאֵא* Eccles. 10:5 Kal part. fem. for *וַיִּצְאֵאֵא*, 1 Sam. 14:33 for *וַיְהַרְאֵי*, *וַיְהַרְאֵא* Neh. 6:8 Kal part. with suff. for *וַיְהַרְאֵאֵא*, Ezek. 47:8 for *וַיְהַרְאֵאֵא*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *וַיְהַרְאֵא* Ex. 2:20 Kal imp. for *וַיְהַרְאֵאֵא* and *וַיְהַרְאֵאֵא* Cant. 3:11 for *וַיְהַרְאֵאֵא* from *וַיְהַרְאֵאֵא*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *וַיְהַרְאֵאֵא*, receiving (־) before *ה*, *כ*, and *ב*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, §60. 1, *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Pi. inf., *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Kal inf. for *וַיְהַרְאֵאֵא*, §61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Ps. 41:5, *וַיְהַרְאֵאֵא* 1 Sam. 28:15, but *וַיְהַרְאֵאֵא* Isa. 56:12. Tsere is rejected *וַיְהַרְאֵאֵא* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *וַיְהַרְאֵאֵא* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *וַיְהַרְאֵאֵא* Ps. 60:4 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Jer. 19:11 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Ps. 4:7 for *וַיְהַרְאֵאֵא*, §3. 1. *a*, *וַיְהַרְאֵאֵא* Jer. 49:10 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* 1 Kin. 22:25, 2 Kin. 7:12 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Job 8:21 for *וַיְהַרְאֵאֵא*.

2. Sometimes *א* remains, but the vowels are those of *לֵא* forms, *וַיְהַרְאֵאֵא* Ps. 119:101 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Eccl. 8:12, 9:18, Isa. 65:20 for *וַיְהַרְאֵאֵא*, 1 Sam. 22:2, Isa. 24:2, *וַיְהַרְאֵאֵא* Eccl. 7:26, *וַיְהַרְאֵאֵא* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Ps. 143:3 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Jer. 51:34 for *וַיְהַרְאֵאֵא*, 2 Kin. 2:21 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Jer. 51:9 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Job 39:21 for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Deut. 28:59 Hiph. pret. for *וַיְהַרְאֵאֵא*, *וַיְהַרְאֵאֵא* Ps. 135:7 Hiph. part. const. for *וַיְהַרְאֵאֵא* from *וַיְהַרְאֵאֵא*; to which may be added *וַיְהַרְאֵאֵא* Ezek. 23:49 *וַיְהַרְאֵאֵא* Jer. 50:20, with *י* inserted as in *לֵא* verbs.

Kal passive participle, e. g. קָלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹהֵ.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹהֵ, occurring in all the species, is best explained by assuming ו to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאָה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחְתִּי Job 3: 25, the reduplicated forms of three verbs, נָאָה, מָטַחְתִּי, הִשְׁתַּחֲוִיָּה, and the peculiar form, אָרַחְתִּי Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, קָהָ for קָהֵ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ē* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particu-

larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתִּיר*; *יִהְיֶה*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *גָּלִי* for *גָּלִי*, *הִגְלִי* for *הִגְלִי*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *ל*, *גָּלְתָּ* for *גָּלְתָּ*, to which is further appended the softened ending *ה*, thus *גָּלְתָּה*, in pause *גָּלְתָּה*.

a. The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *רִשְׁמֻלָּהּ*, *צִיִּמָּתָהּ*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *ה* as hardened from *ה*, *גָּלְתָּה* for *גָּלְתָּה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *גָּלִי*, *הִגְלִי*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *גָּלְנִי*, *גָּלְתָּ* from *גָּלָה*, *הִגְלְתָּ* from *הִגְלָה*, *הִגְלְתָּ* from *הִגְלָה*. The preterite 3 fem. takes its simple form, e. g. *גָּלְתָּה* or *גָּלְתָּה*, and in pause *גָּלְתָּה*.

§ 170. The Lamedh He verbs will be represented by *גָּלָה* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלָה	נִקְלָה	קָלָה
3 f.	קָלְתָּהּ	נִקְלְתָּהּ	קָלְתָּהּ
2 m.	קָלִיתָ	נִקְלִיתָ	קָלִיתָ
2 f.	קָלִיתְּ	נִקְלִיתְּ	קָלִיתְּ
1 c.	קָלִיתִי	נִקְלִיתִי	קָלִיתִי
Plur. 3 c.	קָלוּ	נִקְלוּ	קָלוּ
2 m.	קָלִיתֶם	נִקְלִיתֶם	קָלִיתֶם
2 f.	קָלִיתֶן	נִקְלִיתֶן	קָלִיתֶן
1 c.	קָלִינוּ	נִקְלִינוּ	קָלִינוּ
INFIN. Absol.	קָלָה	נִקְלָה	קָלָה
Constr.	קָלוֹת	נִקְלוֹת	קָלוֹת
FUT. 3 m.	יִקְלָה	יִנְקָלָה	יִקְלָה
3 f.	תִּקְלָהּ	תִּנְקָלָהּ	תִּקְלָהּ
2 m.	תִּקְלֶה	תִּנְקָלֶה	תִּקְלֶה
2 f.	תִּקְלִי	תִּנְקָלִי	תִּקְלִי
1 c.	אֶקְלָה	אֶנְקָלָה	אֶקְלָה
Plur. 3 m.	יִקְלוּ	יִנְקָלוּ	יִקְלוּ
3 f.	תִּקְלֶינָהּ	תִּנְקָלֶינָהּ	תִּקְלֶינָהּ
2 m.	תִּקְלוּ	תִּנְקָלוּ	תִּקְלוּ
2 f.	תִּקְלֶינָה	תִּנְקָלֶינָה	תִּקְלֶינָה
1 c.	נִקְלָה	נִקְלָה	נִקְלָה
IMPER. 2 m.	קָלָה	הִקְלָה	קָלָה
2 f.	קָלִי	הִקְלִי	קָלִי
Plur. 2 m.	קָלוּ	הִקְלוּ	קָלוּ
2 f.	קָלֶינָה	הִקְלֶינָה	קָלֶינָה
PART. Act.	קָלָה		מִקְלָה
Pass.	קָלוּי	נִקְלָה	

THE VERBS.

[illegible]

SHORTENED FUTURE AND IMPERATIVE.

§ 171. 1. The final vowel ה is rejected from the futures when apocopated or when preceded by Vav conversive. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Patahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.		NIPHAL.		PIEL.		HIPHIL.		HITHPAEL.
Future.	יִגְלֶה		יִגְלֶה		יִגְלֶה		יִגְלֶה		יִתְגַּלֶּה
Apoc. Fut.	יִגֵּל or יִגְלֵל		יִגֵּל		יִגֵּל		יִגֵּל		יִתְגֵּל
Vav. Conv.	וַיִּגְלֵל or וַיִּגְלֶל		וַיִּגֵּל		וַיִּגֵּל		וַיִּגֵּל		וַיִּתְגֵּל

2. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גַּלֶּה, Hiph. הִגֵּל for הִגְלֶה, Hith. הִתְגֵּל for הִתְגַּלֶּה.

REMARKS ON LAMEDH HE VERBS.

§ 172. 1. Kal preterite: The third person feminine rarely occurs with the simple ending ת, עָשְׂתָּ Lev. 25: 21, הָיָה 2 Kin. 9: 37 K'thibh; so in the Hiphil, הִלָּצָה Ezek. 24: 12, הִרְצָה Lev. 26: 34, and Hophal, הִנָּלָה Jer. 13: 19. Yodh is occasionally retained before syllabic affixes, הִסִּיחַ Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, חָסִיר Deut. 32: 37, נָסִיר Ps. 73: 2 K'ri; so in the imperative, הִשְׁתִּיר, נָסִיר Isa. 21: 12; future, יִחְסִיר, יִנְסִיר, יִחְסִיר, יִנְסִיר, יִחְסִיר, יִנְסִיר, Niphal preterite, נָסִיר, Piel future, יִחְסִיר, יִנְסִיר, Hiphil future, יִחְסִיר, imperative, הִשְׁתִּיר, הִנְסִיר.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of ה, בָּשׂוּ, גָּעוּ, הָגוּ, חָרוּ, מָרוּ, נָשׂוּ, קָנוּ, רָאוּ, שָׂאוּ, and in a few instances the feminine termination is added, אָלְתָּה, רָאָתָה, שָׂאוּתָה. There are also examples of the omission of this termination from the construct infinitive, בָּשׂוּ and גָּשׂוּ, קָנָה, רָאָה, שָׂאוּ; once it has the form רָאָתָה Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, הִרְאָה Dan. 1: 13, תִּגְשָׁה Josh. 7: 9, נִגְשָׁה Josh. 9: 24, תִּהְיֶה Jer. 17: 17; so in the Piel, תִּגְלֶה Lev. 18: 7 ff.; and, on the other

hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָבֵה Judg. 9:29. The radical י remains and rests in Hhirik in נַחְוִי (3 fem.) Jer. 3:6, in the Hiphil, מַמְדֵּי (2 masc.) Jer. 18:23, and in the Kal imperative, הָבִי (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וַיֹּאמְרֶנּוּ Job 3:25, and once before ה paragogic, אֲהַמְיָה Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁכֶּה Ps. 119:117, and the Hithpael, נִשְׁתַּכֶּה Isa. 41:23. In a few instances י is restored as a quiescent before suffixes, רַחֲמֵינוּ Hos. 6:2, תַּלְמִידֵי 1 Kin. 20:35, כְּסָרֵינוּ Ps. 140:10 K'ri, אֶפְאַיָּהם Deut. 32:26. Examples of the feminine plural: תַּעֲזְבוּנָה, תַּעֲזְבוּנֶיהָ, תַּעֲזְבוּנֵיהֶן, תַּעֲזְבוּנֵיהֶן.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, וְיָשֹׁב, וְיָלֵךְ, וְיָבֹקֶה, וְיָסֻפּ, וְיַחַם; so in the Pe Nun forms, וְיָזוּ and וְיָנוּ, יָט, and Pe Yodh וְיִירָה, with Pattahh-furtive under the first radical of the Pe guttural, וְיָחַד, § 17., or the vowel of the personal prefix changed to Pattahh, § 60. 1, וְיָרָא, וְיָצֵא, but וְיָרָא, וְיָצֵא. Most commonly Seghol is inserted between the concurring consonants, וְיָמְכוּ and וְיָמְכּוּ, וְיָסְפוּ and וְיָסְפּוּ, וְיָחֲמוּ and וְיָחֳמוּ, וְיָבֹקְעוּ and וְיָבֹקְעוּ, וְיָלְכוּ and וְיָלְכוּ, וְיָשָׁבוּ and וְיָשָׁבוּ, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וְיָחַשׁ from וְיַחַשׁ, וְיָחַד from וְיַחַד, in Pe guttural וְיָחַת from וְיַחַת, § 60. 1. a. (3), וְיָחַת from וְיַחַת, or with the additional change of the vowel of the prefix to Pattahh, וְיָחַת from וְיַחַת, וְיָחַת from וְיַחַת, Isa. 59: 17 (in 1 Sam. 15: 19, 14: 32 K'ri, this same form is from עָוֹת or עָוֹת, § 157. 3), וְיָלַח, וְיָלַח. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening, § 99. 3. a, וְיָאָרָא, וְיָאָפֶן, וְיָאָנָה and וְיָאָנָה. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וְיָגִישָׁה 1 Kin. 16: 25, וְיָגִישָׁה 2 Kin. 1: 10, וְיָגִישָׁה Josh. 19: 50, וְיָתְבִיבָה 1 Sam. 1: 9, וְיָתְבִיבָה 1 Kin. 16: 17, וְיָתְבִיבָה 1 Sam. 17: 42, וְיָתְבִיבָה 2 Kin. 6: 23, וְיָתְבִיבָה Deut. 32: 18 is fut. apoc. of יָתְבִיב as יָתְבִיב or יָתְבִיב of יָתְבִיב.

5. The passive participle drops the final **י** in **צָבִי** Job 15:22 for **צָבִי**, **קָשָׁי** Job 41:25 for **קָשָׁי**, and fem. plur. **נְטוּת** Isa. 3:16 K'thibh (K'ri **נְטוּת**) 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נָסַח and נָסִיחַ, נָגַלַח and נָגִלַח, נָגַלְנוּ and נָגִלְנוּ, נָסַחְנוּ and נָסִיחְנוּ, נָגַלְנוּ and נָגִלְנוּ, נָסַחְנוּ and נָסִיחְנוּ.

2. Examples of the infinitive absolute: הִנֵּה, נִדְמָה, נִגְלָה. Construct: הִנֵּה and הִנֵּהוּ, הִנֵּהוּ and הִנֵּהוּ, הִנֵּהוּ and הִנֵּהוּ; with suffixes, הִנֵּהוּ, הִנֵּהוּ, הִנֵּהוּ, once as though it were a plural noun, הִנֵּהוּ Ezek. 6:8, so the Kal infin., הִנֵּהוּ Ezek. 16:31, once with a preposition, לִנֵּהוּ Ex. 10:3.

3. Future apocopated and with Vav conversive: וַיֵּשֶׁב, וַיִּבְנֶה, וַיִּקַּח, and in one verb with Pattahh before ח, וַיַּחַם, Gen. 7: 23, Ps. 109: 13, though some editions omit the Dagghesh-forte in the former passage, thus making it a Kal future.

4. The imperative is sometimes abbreviated, *הִרְבֵּה* and *הִרְבֵּה* and *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה* and *הִרְבֵּה* and *הִרְבֵּה* and *הִרְבֵּה*; *הִרְבֵּה* (accent on the ultimate) Ps. 39:14 is for *הִרְבֵּה*, the same word Isa. 6:9 is from *הִרְבֵּה*, § 140. 5.

5. Hophal infinitive absolute: *הִרְבֵּה* Lev. 19:20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to worship, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶהוּ*, infin. *הִשְׁתַּחֲוִית*, and once with suf. *הִשְׁתַּחֲוִיתָ* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיחַ* Ezek. 8:16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav conversive: *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, or with Kamets in the accented syllable, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, so always in pause, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, Gen. 24:65.

4. The shortened imperative: *הִרְבֵּה*, *הִרְבֵּה*.

§ 177. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *לְהִיּוֹת*, *בְּהִיּוֹת*, though without a prefix it is *הִיּוֹת*, once *הָיָה* Ezek. 21:15. The apocopated future *יְהִי* (in pause *יִהְיֶה*) and with Vav conversive *וַיְהִי*, is for *יְהִי*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *a* (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יְהִי* Eccl. 11:3, where the second radical appears as *י*, which it sometimes does in the imperative, *הָיָה* and *יִהְיֶה* Gen. 27:29 or *יִהְיֶה* Job 37:6, and in the participle *הָיָה* Neh. 6:6, Eccl. 2:22, fem. *הָיָה* Ex. 9:3.

2. *הָיָה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יָחִי*, with Vav conversive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חָיִי*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *חָיִי* Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָא* Ezek. 43:27, *אָחָא* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָוָא* 2 Chron. 26:15, *חָבָא* Prov. 1:10 from *אָבָה*, *נָחָא* Deut. 33:21 from *אָחָה*, *רָשָׁא* 2 Chron. 16:12, *רָשָׁא* Lam. 4:1, *שָׁנָא* 2 Kin. 25:29, *רָשָׁא* Eccl. 8:1, *תָּלָא* 2 Sam. 21:12 K'ri for *תָּלָא* Hos. 11:7, Deut. 28:66 for *תָּלָא*, § 56. 4, *נִירָא* 2 Sam. 11:24 from *רָרָה*; the vowels are those of Lamedh Aleph verbs in *אָתָנִי* Jer. 3:22 for *אָתָנִי* 1 Kin. 17:14 for *הָבָה*, *רָקָה* Dan. 10:14 for *רָקָה*; and the full Lamedh Aleph form is adopted in *נָפְרָא* Hos. 13:15 for *נָפְרָה*.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"ס and ל"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ר and ל"ה the ר is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"א verb may appear with a ל"ה form, or an ע"ר verb with an ע"ל form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, פָּקַע means *to shut up or restrain*, and פָּקַח *to be finished*: yet a few פָּקַח forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from פָּקַע, but assimilated in inflection to the פָּקַח paradigm. On the other hand, קָרָא means *to call*, and קָרַח *to meet*; but so many קָרַח forms are found with this latter signification that it seems necessary to assume a second root קָרַח having that

meaning. The verb *to run* is ordinarily רוץ; but רָצָה Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רָצָה of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רָטַב; רָגַז Kal pret. *to fear*, the fut. and imper. from אָרַךְ; רָלַק Kal pret. and inf. *to spit*, fut. from רָלַק; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּנַץ; נָאָץ Kal pret. *to be alienated*, fut. from רָאָץ; נָאָה K. pret. *to be a prince*, fut. from שָׂאָה; רָבַב Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; רָצַץ *to counsel*, borrows its Kal imper. from רָצַץ; רָצַץ Kal fut. *to awake*, pret. from the Hiphil of רָצַץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב; הִתְנַצֵּב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; שָׁתָה from הִשְׁתָּה is used as the causative of בֹּשַׁם *to be ashamed*, as well as הִבְשִׁית from הִבְשִׁית; הִבְשִׁית *to go*, derives many of its forms from רָצָה; רָצָה *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פִּרְשָׁה *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. רָבַרְבָּה *he*

shall waste it, Ps. 80: 14. Pual pret. רִנְּשָׁה *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִנְּשָׁה; part. מְחֻשָּׁשׁ *scaled off* or *resembling scales*, Ex. 16: 14, מְכָרְבֵּל *clothed*, 1 Chron. 15: 27. Hiphil pret. הִצְחִיחוּ *they stank*, Isa. 19: 6 for הִצְחִיחוּ as נִצְחִיחוּ for נִצְחִיחוּ, derived from צָחַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from צָחַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁמָאֵלָה *I will turn to the left*, Gen. 13: 9; הִשְׁמָאֵלָה Isa. 30: 21, part. מְשֻׁמָּאֵל 1 Chron. 12: 2 from שְׂמָאל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהַשְׁמִיךְ 2 Sam. 14: 19, הִשְׁמִיךְ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְחַצְצִיר 1 Chron. 15: 24, etc., and מְחַצְצִיר 2 Chron. 5: 12, for which the K'ri substitutes מְחַצְצִיר or מְחַצְצִיר. As it is a denominative from הִצְחִיחַ *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַצְצִיר; the other, if a genuine reading, is probably to be read מְחַצְצִיר.

NOUNS.

THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטיל, or to the first, קטל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *i*, *o*, and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *a*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל, קָטַל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *א*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5); but occasionally *ā*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. קָטַל and קָטַל *man*, קָטַל

and נִיטַע *plant*, פֶּלֶא and פֶּלִיא *prison*, בֶּהֶן and בְּהוֹן *thumb*, נִגַּה and נִגְהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטְלָה § 87, קָטַלְתִּי and קָטַלְתְּ. (4.) The fact that Segholates may arise alike from קָטַל and קָטַלְתִּי, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. לָבָד *servant*, Aram. לָבַד, Arab. عَبْد.

عَبْد.

b. The presence of imperfect letters in the root may occasion the following modifications:

א roots. Aleph, as a first radical, sometimes receives a long vowel (..) instead of Sh'va (..), § 60. 3. *c*, אֱמִין *fidelity* for אִמִּין, אֶזְזִיר *girdle* for אִזְזִיר.

ג Guttural and ז Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, שִׁמְצָה *confidence*, שִׁמְצָה *hearing*, גִּבְהָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָעַר *young man*, נָעַר *youth*, פָּחַד *fear* but אָהַל *tent*, לָחֶם *bread*.

י and נ roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. *a*, רָבִיז *produce* for רָבִיז, רִסּוֹר *familiarity* for רִסּוֹר, שִׁיָּא *elevation* for שִׁיָּא, לָהִי *lamentation* for לָהִי, particularly in feminines and secondary derivatives; thus, חָלָה, עָרָה, נָצָה, נָשָׂה drop an initial Yodh, and קָבָה, בִּינִי an initial Nun. Nun may also experience assimilation when it is a second radical, אָנָּה *anger* for אָנָּה, בָּאִס *cup* for בָּאִס.

ו and ע roots. In Segholates ו is preceded by Kamets וָ (according to Kimchi וָ in Ezek. 28:18) *wickedness*, הָיָה *midst*, unless the last radical is a guttural, הָיָה *space*; י is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינִי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרִי *brand* for בָּרִי, אִי *island* for אִי, רָוִי *watering* for רָוִי, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סָלָה *bush*, בָּכָה *weeping*, חָשָׁה *thought*. When י appears as the radical, it prefers the form בָּכִי *weeping*, פְּרִי *fruit*, כֶּלִי *vessel*; ו retains its consonantal character in סָרוּ *winter*, טָלוּ *quail*, or it may be changed to its cognate vowel *ā*, which combines with the preceding *ā* to form *o*, § 62. 1, דָּיו (for *d'yaū*) *ink*, חָאוּ *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שָׁחוּ *swimming* for שָׁחוּ, בָּהָה *emptiness*; the lexicon of Gesenius contains the forms מָדָה *garment*, תָּבָה *end*, שָׁלָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מָדָה, תָּבָה, שָׁלָה.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטל, קטל, קטל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע" verbs they have superseded the regular formation, § 153. 1, קטן for קטן. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, קטן *Abib, the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones. קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6:27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1:17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22:3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with i , in which the radical י quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א , § 16. 1, *pure*,

or with *a* which combines with it to form *ē*, טַהַר, טַהֵר and טַהֵל *field*, רַחַם *fair*, גַּאֵחַ *high*; in a few nouns this final vowel is dropped, דִּגְשׁ *fish* for דִּגְשָׁה, מַרְקָה *mark* for מַרְקָהּ, עֵץ *tree* for עֵצָה, בֶּן *son* for בֶּנָה, פֶּה *mouth* for פִּיָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מֵקַי *meek*, or *ē*, שְׁכִי *secure*.

3. *The main vowel in the penult.*

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, הוֹרֵם *signet-ring* prop. *sealer*, שׂוֹנֵא *enemy, one practising hostility*, שׂוֹנֵא *fox* prop. *digger*, מַרְקָה *hammer* prop. *pounder*, מוֹרֵם *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, הוֹלֵל *sailor* prop. *rope-handler*, הוֹרֵם *ploughman*, יוֹצֵר *potter* prop. *former*, מוֹלֵם *fuller*, כּוֹהֵן *priest*, כּוֹמֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹמֵם *dealer in unguents*, רֹמֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹמֵר *porter* prop. *gate-keeper*, שׂוֹפֵם *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesch-forte conservative, עוֹבֵד and עוֹבֵד *pipe, pit*.

c. *ע" roots.* The contraction of ע" and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from ע" roots are סָב, סָב, סָב, סָב, §183. b. Of these סָב = סָבָב belongs to the monosyllabic formation, and is chiefly used of abstracts, טָהַר *purity*, מוֹלֵם *multitude*, מוֹלֵם *integrity*, עוֹל *yoke*; and סָב = סָבָב to the first species of dissyllables, embracing adjectives and concrete nouns, מוֹלֵם *perfect*, מוֹלֵם *feast*; while סָב and סָב may arise indifferently from either, מוֹלֵם *rottenness* is an abstract noun for מוֹלֵם, but מוֹלֵם *tender* is an adjective for מוֹלֵם, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; מוֹלֵם *heart* is for the dissyllable מוֹלֵם, but מוֹלֵם *favour* for the monosyllable מוֹלֵם.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, מוֹלֵם; מוֹלֵם; מוֹלֵם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, מוֹלֵם *strife*, מוֹלֵם *goodness*, the first pair

to the first species of dissyllables, *לָשׁ* poor, *יָדָר* proud, *אֵל* God prop. the mighty one, and the second pair may belong to either, *רִישׁ* = *רִישׁ* poverty, *רִיק* = *רִיק* empty, *אֵין* = *אֵין* strength, *טוֹב* = *טוֹב* good.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ī* or *ū* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, *חַלְשׁ* very weak, *פֶּתַח* seeing prop. (having eyes) wide open, *צַדִּיק* righteous, *גִּבּוֹר* mighty man, *מְלֵיץ* full of grace, *רחום* merciful.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, *אָבִיר* husbandman, *דִּיג* fisherman, *דִּינָן* judge, *חָרָשׁ* (= *חָרַשׁ*) workman, *בֹּכֵשׁ* cook, *יָמָן* seaman (from *יָמָן* salt), *סָבֵל* bearer of burdens, *צַדִּיק* hunter, *קַשָּׁת* bowman, *גָּנָב* thief, not a mere equivalent to *גּוֹנֵב* one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form *קָטָל* is applied to deformities and defects, physical or moral, *אֵצֶם* dumb, *גִּבָּן* hump-backed, *חָרָשׁ* (= *חָרַשׁ*) deaf, *עִוֵּר* blind, *פֶּסֶח* lame, *נָחַח* bald, *נֶקֶשׁ* perverse.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, *קָמוֹשׁ* and *קִימוֹשׁ* nettle prop. badly pricking, *קִיטוֹר* smoke, *שִׁיחֹר* the Nile prop. very black, *צִינּוֹן* prison, *כִּידוֹר* spark, *בִּידוֹר* battle, *נִיצוֹן* spark.

d. The following double the third radical in place of the second, *פֶּרְתָּח* brood, *רִיזָן* green, *שָׁאֵן* quiet, *נֶאֱוָה* comely from *נֶאֱוָה*, the last radical appearing as *ו*, § 169, *אֶמְלָל* feeble, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. *ע"ב* and more rarely *ע"ו* roots reduplicate the biliteral formed by their contraction, *גִּלְגָּל* and *גִּלְגָּל* wheel prop. roller, *תַּהֲתָח* frightful, *גִּירָה* girt, *קֶרֶת* crown of the head prop. dividing (the hair); so fem. *חֲתָקָה* severe pain, *טָלָה* casting down, *גִּלְגָּל* skull, and plur. *כִּסְכִּיּוֹת* baskets, *הִנָּח* turning

upside down from *לָנֹחַ* = *נָחַץ* (sing. *לֹחֵץ*) *loops* and *לֹלֵךְ* (sing. probably *לֹלֵךְ* = *לֹלֵץ*) *winding stairs* from *לָנֹחַ* = *נָחַץ*; a root *לָנַח* is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, *צִלְצִל* (const. *צִלְצִל*) *cymbal* prop. *tinkling*, *זָרָר* and *זָרָר* *stark naked, totally destitute*, *קָלָל* *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, *כּוֹכַב* *star* for *כִּכְבַּב*, *טוֹפָפוֹת* *bands worn on the forehead* for *טֹפֹפֹת*, *קָתְלוֹן* (with the ending *וֹן* added) *ignominy* for *קִתְלוֹן*, *בָּבֶל* *Babylon* for *בִּבְלָל*, or its assimilation to the succeeding consonant, *בְּרָר* *something circular, a circuit* for *בִּרְבָּר*. The second member of the reduplication suffers contraction or change in *שִׁרְשֻׁתָּה* *chain* for *שִׁרְשֻׁתָּה* and *מִרְבֵּר* *floor* for *מִרְבָּר*.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, *חָבַק* *folding the hands*, *שָׁלוֹם* *retribution*, *שִׁקְיִץ* *abomination*, and in the plural *כְּפָרִים* *atonement*, *פְּקֻדִים* *commandments*, *שְׁלֵחִים* *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil *הִתְמַלֵּךְ* *melting* from *מָלַךְ*, *הִתְפַּלֵּחַ* *cessation* from the *פָּלַח* root, Niphal *נִפְתָּלוֹם* *wrestlings*: *נִחְוָמִים* when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. *ע"ע* roots reduplicate the biliteral to which they are contracted, *הִרְחַר* *inflammation*, *שִׂמְשִׁים* *delight*.

c. A few roots, which are either *ע"ו* or *ע"ו* guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, *נִצְצֹן* *thorn-hedge*, *פָּארוֹר* (= *פָּארוֹר*) *ruddy glow*, *תְּמִירוֹת* *upright columns* designed for way-marks, *שִׁיּוֹרָה* *horror*, *נִצְצֹתִים* *adulteries*, *רִידָתִים* *ridges*, also with *o* or *z* in the last syllable, *נִירָה* *acquiescence*, *נִירָה* *pasture*, *שִׁיּוֹר* *shower*, *שִׁיּוֹר* *obscuration*, *שִׁיּוֹר* (K'thibh *שִׁיּוֹר*) *tapestry*, *חֲבִלִּי* *whence* *חֲבִלִּי* *dark*. The concurrence of consonants is relieved in *שִׁיּוֹר* (in some editions) *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, *פְּתֻחָה* *complete opening*, *יְפֵה-פִּיָּה* *very beautiful*, or more particularly repetition, *הִתְכַּפֵּף* *twisted* prop. *turning again and again*, *חֲלָקָל* *slippery*, *עֲקָלָל* *crooked*, *פְּתִילָל* *perverse*, *אֶסְפָּסָה* *mixed multitude* prop. *gathered here and there*, *חֲבִרְבוֹת* *spots or stripes*, *הַפְּרִירוֹת* *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָדִים *reddish*, יִרְקָק *greenish*, שְׁחָרָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְרָרָה *trumpet* for הִצְרָרָה, and probably גִּזְאוֹל Lev. 16 : 8 for גִּזְלוֹל.

b. פִּי roots drop their initial radical, הִתְהַבֵּר *gifts* from הִבֵּר, אִצְצָאִים *offspring, issue* from אָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזָב *utterly deceitful*, אֲזָר *violent*, אֲיָרָן (= אֲרָרָן) *perennial*, אֲזָח (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמָז *exceedingly gross or thick* (applied to darkness, Isa. 59 : 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَفْعَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2). respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִרְבֵּל (= אֲרִבֵּל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְנוּ Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הִצַּלְתָּ *deliverance* from נָצַל, הִנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מִסּוּבָב, תְּבִלָּל, תַּאֲשִׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָלָה, מִקְטָלָה.

a. Pattahh commonly stands before \bar{e} , \bar{i} , and \bar{u} , and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, מִזְכָּל *food*, מִשָּׁע *planting*, מִשֹּׁר *saw*, מִחָס *a species of bird*, מִיָּלֵל *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} , §63. 1. *b.* מִחְקָר *depth*, מִרְכָּב *chariot*, מִלְקָח *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִזְבֵּחַ , מִסְכָּן , מִסְפָּר , מִלְקוֹשׁ , מִשְׁקוֹה . A few words have \bar{a} in the ultimate, מִחֲלֵל *harp*, מִחַלְסֵק *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, מִתְקַדֵּשׁ Ex. 15: 17, מִמְרִירִים Job 9: 18, מִמְגִּדוֹה Joel 1: 17.

b. כִּי roots. The first radical appears as י resting in Hhirik or Tsere, מִישֹׁר and מִישָׁר *rectitude*, מִיָּרוֹשׁ *new wine*, מִיָּמִן *south*, or as ו resting in Hholem or Shurek, מִיוֹד *appointed time*, מִיֹּסֵר *correction*, מִיוֹשֵׁב *sojourner*, מִיוֹנָה *sorrow*. In a few instances it is rejected, מִיָּבֵל *world*, or assimilated to the following radical, מִיָּצֵד *bed*, מִיָּדַע *knowledge*.

עֵי and עִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּד *citadel*, מִצָּח *sound place*, מִצְהָר *ocean*, מִצְחָה *living thing*, or more commonly a pretonic Kamets or Tsere, מִצְחָר *luminary*, מִצְדוֹן , מִצְדוֹן and מִצְדוֹן *strife*, מִצְרוֹץ *race*, מִצְרִיב *adversary*. The feminine form is almost always adopted after ח , מִצְוָה *salvation*, מִצְבָּה *oblation*.

עֵצ roots. The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{a} , \bar{e} or \bar{o} , §61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, §61. 1. *b.* מִצָּס *tribute* for מִצָּס , מִצָּר *bitterness* for מִצָּר , מִצָּל *defilement* for מִצָּל , מִצָּה *fear* for מִצָּה , מִצָּה *mast* for מִצָּה ; more frequently it receives a pretonic Kamets or Tsere, מִצָּה *covering*, מִצָּה *shield*, מִצָּה *fortress*, מִצָּה *anguish*. In מִצָּח *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ח is almost always followed by the feminine ending, מִצָּחָה *folly*, מִצָּחָה *beginning*, מִצָּחָה *prayer*.

לֵה roots. The ultimate has ה , מִצָּה *disease*, מִצָּה *pasture*, which is apocoped in a few words, מִצָּה *lifting up*, מִצָּה *higher part*, מִצָּה and מִצָּה *on account of*, and always disappears before the feminine ending חָה . §62. 2. *c.* מִצָּה *ascent*, מִצָּה *commandment*, מִצָּה *hope*, מִצָּה *weariness*. Before the feminine termination ח the final radical appears as quiescent י or ו , מִצָּה *interest*, מִצָּה *whoredom*, מִצָּה *encamping*, מִצָּה *pasture*. Yodh is retained as a consonant after ח , מִצָּה *diseases*.

§191. The letter מ is a fragment of the pronoun מִי *who* or מָה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, §84. 5, formed by an initial מ , and a few substantives, מִשְׁכִּיל *didactic psalm* prop. *instructor*, מִפֵּל (from נָפַל) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, מִפֶּתֶחַ *key* from

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשֹּׁר *saw* from נָשָׂר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִלְּבָן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִשְׁבֵּחַ *slaughter*, מִסָּפֵד *mourning*, מִדָּוָה *sickness*, מִשְׁגָּה *error*, מִיֶּשֶׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְלָה *overturning*, מִשְׁאוֹת Ezek. 17:9, §166.2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטֵל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמֹר *psalm* from זָמַר *to sing*, מִלְקָח *booty* from לָקַח *to take*, מִשְׁמָנִים *fat things* from שָׁמַן *to be fat*, מִבְּגֵד *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מְאֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; כַּאֲלָח *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; כֹּהֲנֵט means both a *holy thing* and a *holy place*; מִדְּבָר *sale* and *something sold or for sale*; מַלְכָּה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§192. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָה *Jephtha*, but rarely in forming appellatives, אֶדְרִי *adversary* prop. *contender*, אֶסְרִי *apostate* prop. *departer*, יִלְקִיט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִבְהָר *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְהָר *oak* prop. *that (which) endures*, תִּכְרִיף *cloak* prop. *that (which) wraps up*, תַּנְוִיר *furnace* prop. *that (which) burns*, תַּפְחִיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרוֹרִית *bitterness*, תַּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּבָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרִמְיָה *fraud*.

CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֵון *last* from אַחֲרֵי *after*, רִאשׁוֹן *first* from ראש *head*, תִּיכּוֹן *middle* from תִּכְוָה *midst*, נְחֻשְׁתָּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֲלֻמָּן *widowed*.

2. Abstract substantives, the most common form of which is קִשְׁלוֹן, e. g. עִרְרוֹן *blindness*, בִּשְׁחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָיוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדּוֹן and אֲבָדָן *destruction*, מְרֻדּוֹן *dominion*, כִּשְׁרוֹן *success*, קִרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּתוֹן *sabbath*, שַׁבָּתוֹן *a great sabbath*, יָדוֹן *proud*, יָרִידוֹן *exceedingly proud*, and once diminutive אִישׁוֹן *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשׁוּרִין *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. זֶבְלוֹן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גִּרְוֹן *are*, צִפְרוֹן *nail*.

c. A few words are formed by appending ם, e. g. פְּרָיוֹם and פְּרִיָּוֶן *ransom*, סִלָּם *ladder* from סָלַל *to lift up*. סָרַט־חֶטֶם *sarred scribe* from חָרַט *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. בְּרָקֶל *garden* from בָּרַם *vineyard*, גִּבְעֹל *calyx or cup of a flower* from גָּבַרַץ *cup*, אֶקְסֵל *ankle* from אָקַם *joint*, חֲרָגֶל *locust* from חָרַג *indicative of tremulous motion*, כֶּרֶפֶל *thick darkness* from כָּרַף *cloud*, בְּרִזָּל *iron* probably from בָּרוּ *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צָפוֹנִי *northerner*, נִכְרִי *foreigner*, פְּרוֹזִי *villager*, רֶגֶלִי *footman*, עֵתִי *timely*, פְּנוּמִי *inner* from the plural פְּנוּיִם; to a few adjectives, אֲכֹזִרִי and אֲכֹזֵר *violent*, אֲזִלִּי and אֲזִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לְפָנַי + י, § 62. 2.

a. The feminine ending הַ is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending הַ takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחַת, or נ is inserted between the vowels, שְׁלֹנִי *Shelunite* from שְׁלֹחַ. Final י combines with the appended י into ז, § 62. 2, לֵוִי *Levite* and לֵרִי, שֹׁמֹנִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הַחֵלִי *white stuffs*, הַדִּיר *basket*, לֹחִי *loop*, and perhaps חַלְצִי, in a collective sense *windows*, חֲשׂוּפִי *uncovered*, כִּלְיִי which Gesenius derives from כָּלַל and takes to mean *cunning*; if, however, it is derived from כָּפַח, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, גִּזְזָר *treasurer*, חֲרִמָּשׁ *sickle*, גִּבְרָמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, חֲרָמֶל *frost*, כִּמְדֹר *vine blossom*, or preserved by the insertion of Daghash-forte, חֲלָמִישׁ *flint*, עֲכָבִישׁ

spider, פַּלְגָנִשׁ and פִּילְגָנִשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עֵטָה *bat*, סַנְיָר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְבָּמֶן *purple*, צַפְרָדַע *frog*, שַׁעֲטָנִי *cloth*, אַחֲשֵׁרֶת *mule*, אַחֲשֵׁרֶפֶן *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָוֶת *shadow of death*, מֵאִימָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְתוֹרָה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ or תּ, e. g. קִטָּל *masc.*, קִטְּלָה or קִטְּלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מַה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תּ, which was either attached directly to the word, קִטְּלַת which, by § 61. 2, becomes קִטְּלָה, or added by means of the vowel a, קִטְּלָה or קִטְּלַת, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטְּלָה. The termination תּ or תּ is still found in a very few words, בְּרִיקָה *emerald*, קָצָה *pelican*, שְׂפָצָה *company* 2 Kin. 9: 17, מֶחֱרָה *morrow*, מֶחֱחָה *portion*, קֶצֶה *end*, מֶחֱצָה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חַיָּה Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples. but these are in the construct state, which always preserves the original תּ final; it is likewise always retained before suffixes and paragogic letters, רְשׁוּעָתָהּ, רְשׁוּעָתָהּ, חֲיָהּ.

c. The feminine ending הַ receives the accent and is thus readily dis-

tinguished from the unaccented paragoge הָ. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּשְׂרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, קִדְרוֹה *destruction* Ezek. 7:25, רִחְרוּה *rulture* Deut. 14:17, שְׁפָלוֹה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in שָׂרָה *threshing* Jer. 50:11, אִרְחָה *terror* Isa. 19:17, אִרְחָה *wrath* Dan. 11:44, אִרְחָה *lioness* Ezek. 19:2, אִרְחָה *mark* Lam. 3:12, אִרְחָה *bitter* Ruth 1:20, אִרְחָה *baldness* Ezek. 27:31, אִרְחָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be אִרְחָה *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אִרְחָה cognate to אִרְחָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָרִי; an intermediate form in *e* appears in אִרְחָה Isa. 59:5 and אִרְחָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see §86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *i*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is אִרְחָה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother*. אִתּוֹן *she-ass*. פְּרִיָּנָשׁ *concubine*. מַלְכָּה *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזן <i>ear</i> .	זְרוֹעַ <i>arm</i> .	כַּף <i>palm</i> .	קֶרֶן <i>horn</i> .
אֶצְבָּע <i>finger</i> .	יָד <i>hand</i> .	כַּתֵּף <i>shoulder</i> .	רֶגֶל <i>foot</i> .
בִּתְּןָ <i>thumb</i> .	רֵגֶל <i>thigh</i> .	עֵינָי <i>eye</i> .	שֵׁן <i>tooth</i> .
בִּרְךָ <i>knee</i> .	כַּנֵּף <i>wing</i> .	צִידָה <i>side</i> .	שׁוֹק <i>leg</i> .

The following nouns are also feminine :

אֵשׁ <i>brazier</i> .	כּוֹס <i>cup</i> .	עֲדֵי <i>Great Bear</i> .	זָהָר <i>light</i> .
אֶשְׁתָּה <i>footstep</i> .	כֶּבֶד <i>circuit</i> .	עֲרֹשׁ <i>couch</i> .	צִידָה <i>side</i> .
בְּיָר <i>well</i> .	נֹהָר <i>brightness</i> .	מְלָכָה <i>workmanship</i> .	רְבֹוא <i>myriad</i> .
בֶּטֶן <i>belly</i> .	נֶעַל <i>shoe</i> .	פֶּחַ <i>morsel</i> .	תִּבְלָה <i>world</i> .
חֶרֶב <i>sword</i> .	עִיר <i>city</i> .		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone</i> .	דֶּרֶךְ † <i>way</i> .	* מִבְצָר <i>fortress</i> .	פֶּשַׁם † <i>time (repetition)</i> .
* אֹר <i>light</i> .	* הֵיכָל <i>temple</i> .	* מִזְבֵּחַ <i>altar</i> .	
אוֹת <i>sign</i> .	* הַמִּין <i>multitude</i> .	מַחֲלָה <i>camp</i> .	צָפוֹן <i>north</i> .
אֲוִי <i>fleet</i> .	זָקֵן <i>beard</i> .	* מַטֵּה <i>rod</i> .	קֶשֶׁת <i>bow</i> .
אָרוֹן <i>ark</i> .	חַלּוֹן <i>window</i> .	* מְקוֹם <i>place</i> .	רוּחַ † <i>spirit</i> .
אֶרֶץ <i>path</i> .	חֵצֵר <i>court</i> .	נְחֹשֶׁת <i>brass</i> .	רֹחַב † <i>street</i> .
† אֶרֶץ <i>earth</i> .	יובֵל <i>jubilee</i> .	† נֶפֶשׁ <i>soul</i> .	* רֶחֶם <i>womb</i> .
† אֵשׁ <i>fire</i> .	† יָמִין <i>right hand</i> .	סֵר <i>pot</i> .	* רֶחֶם <i>juniper</i> .
* בְּגָד <i>garment</i> .	רֶהֱר <i>peg</i> .	† סֹלֶת <i>flour</i> .	שְׂאוֹל <i>hell</i> .
* בַּיִת <i>house</i> .	* כְּבוֹד <i>glory</i> .	עָב <i>cloud</i> .	* שֵׁבֶט <i>sceptre</i> .
גִּיר <i>wall</i> .	בַּר <i>pail</i> .	* עָם <i>people</i> .	שַׁבָּת <i>sabbath</i> .
גִּיאָ <i>valley</i> .	* כָּרֶם <i>vineyard</i> .	† עָצָם <i>bone</i> .	שֶׁמֶשׁ <i>sun</i> .
גֶּן <i>garden</i> .	* לֵב <i>heart</i> .	עָרֵב <i>evening</i> .	שַׁעַר <i>gate</i> .
† גֶּפֶן <i>vine</i> .	לֶחֶם <i>bread</i> .	† עֵת <i>time (duration)</i> .	תְּהוֹם <i>ocean</i> .
* גֶּרֶן <i>threshing-floor</i> .	† לְשׁוֹן <i>tongue</i> .		* מִדְּבָר <i>south</i> .
	* מַאֲכָל <i>food</i> .	* פְּנֵים <i>face</i> .	* פֶּדֶר <i>razor</i> .
† דֶּלֶת <i>door</i> .			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עָצָם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פָּר* bullock, *פָּרָה* heifer, *בָּגֵל* calf, fem. *בָּגֵלָה*, *כֶּבֶשׂ* lamb, fem. *כֶּבֶשֶׁת*, or being represented by a word of different radicals, *חֲמֹר* ass, fem. *חֲמֹרָה*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גָּמֶל* camel, *בָּקָר* cattle, *צִפּוֹר* bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כֶּלֶב* dog, *זֶבֶד* wolf, *זָוִי* ox, are masculine, *אַרְנֶכָה* hare, *יוֹנָה* dove, *רֹחֵל* sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* Edom, *מִזְרָא* *Mo*, *יְהוּדָה* Judah, *מִצְרַיִם* Egypt, *כַּשְׂדִּיִּם* Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פֶּהָה* governor, *בֵּית* colleague, *קֹהֵל* preacher, and of collectives (comp. *humanity* for *man-kind*), *דָּג* a fish, *דִּגְהָ* fish, *עָנָן* a cloud, *עֲנָנִים* clouds, *עֵץ* a tree, *עֲצֵה* timber, *אֹרֵחַ* a traveller, *אֹרְחָה* caravan, *צִלְעָה* Zeph. 3: 19 *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* wickedness, distinguished by Ewald as *τὸ αἰδῶν* and *αἰδῶία*, *תְּרָפָה* shame, *בְּצִלְעָה* slothfulness.

(2) So to monosyllables whose second radical receives the vowel, *צִדְקָה* righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צִדְקָה* rightness, *אֲפֵלֶס* darkness, equivalent to *אֲפֵלֶס* (*נִגְהָ*) brightness, *יְשׁוּעָה* (= *יֵשׁוּעַ*) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, *אֲפֵלֶס* dark, *אֲפֵלֶסָה* the dark, *τὸ σκοτεινόν*, *יְשׁוּעָה* the being saved from *יֵשׁוּעַ*, *פְּלִיטָה* justice from *פְּלִיט* judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* king, *מַלְכוּתָה* kingly office or sway, *נָבִיא* prophet, *נְבוּאָה* prophecy, *כֹּהֵן* priest, *כֹּהֲנָה* priesthood or priestly duty, *רֹכֵל* merchant, *רֹכֶלָה* traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, בִּיֹּר *blind*, בְּיֹרָה *blindness*, גִּבַּח *having a bald forehead*, גִּבְחָה *baldness in front*, חַטָּא *sinner*, חַטָּאָה and חַטָּאת *sin*, בִּלְהָה *terror*, קִלְסָה *scoffing*, חֲנָחָה *anguish*, or to those which have a prefixed letter מ, מַחְפָּזָה *overthrow*, מְחָשָׁה *dominion*, מַחְזָה *confusion*, or particularly חַשְׁוֵּתָה *salvation*, הַשְׁמָתָה *testimony*, תְּקִיָּה *hope*, תְּלָלָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילָה *judgment*, עֲלִילָה *work-ing*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination וֵת being often found in place of יֵה, חֲפְשִׁית 2 Chron. 26:21 K'ri, חֲפְשִׁית K'thibh, *disease* prop. *freedom* from duty, חֲפְשִׁי *free*, חֲכָלָה *redness*, אֶלְמָנוּת *widowhood*, and occasionally וֵת חֲכָמָה *wisdom*, הוֹלָלָה *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the poun הוא, which was originally of common gender, § 71. a (3). Thus, חַיַּת-אָרֶץ Gen. 1:24 *beast of earth* is equivalent to חַיַּת הָאָרֶץ *beast viz. that of earth*, and מַלְכֵי-צֶדֶק (which may be for מַלְכוֹת as the plural ending ים for ום, § 199. e), is equivalent to מַלְכָּה הָאֵל *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, יִשְׂרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to \bar{e} which it has experienced at the end of the word, comp. § 101. 1. a. אֶלְמָנוּת *widowhood* prop. *the state of a widow*, חֲכָמָה *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination וֵת is superimposed upon י, viz.: אֶבְרֹהִית, קוֹמְמִינִית, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יֵה or וֵת in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; יֵה or וֵת is there the final radical softened to a vowel, § 163, as שְׁבִיתָה or שְׁבוּתָה *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי *fleet*, אֲנִיָּה *ship*, שֵׁנִי *hair*, שֵׁנִיָּה *a hair*, דְּבִי *swarm*, דְּבִיָּה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם *mother*, אֲמָה *metropolis*, יָרֵךְ *thigh*, יָרֵכָה *hinder part, extremity*, כַּף *palm of the hand*, כַּפָּה *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פִּי *mouth*, פִּיָּה *edge*.

§ 199. There are three numbers in Hebrew, the singular (כְּשֵׁן יָחִיד), dual (כְּשֵׁן שְׁנַיִם), and plural (כְּשֵׁן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צְדִיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, § 11. 1. *a*, פְּרָצָה Ezek. 31:8, בְּצָצָה Ezek. 47:11.

a. The masculine plural sometimes has ין, instead of ים, e. g. מַלְכֵּי oftener than מַלְכִּים in the book of Job, מַלְכֵּי Prov. 31:3, רָצִין 2 Kin. 11:13, מִן Mic. 3:12, שְׁוֹמְרֵי Lam. 1:4, חֲשִׁין Ezek. 4:9, רָצִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי 2 Sam. 8:18, טְלֵי 2 Sam. 23:8, and חֲצִי 1 Sam. 20:38 K'thibh (K'ri חֲצִים), are singulars used collectively; גְּמִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְבִמִי Cant. 8:2, are in the singular with the suffix of the first person; מִנִּי Ps. 45:9 is not for מִנִּים *strunged instruments*, but is the poetic form of the preposition מִן *from*; כְּאֲרִי Ps. 22:17 is not for כְּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 156. 3.

c. There are also a few words which have been regarded as plurals in י. But חֲרִי Zech. 14:5 and טְרִי Judg. 5:15, are plurals with the suffix of the first person. In חוֹרִי 2 Chron. 33:19, which is probably a proper name, and גְּבִי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שְׁנִי = שְׁנָה. חוֹרִי Isa. 19:9 is a singular with the formative ending י, § 194. *b*, חֲלוּנֵי Jer. 22:14 and חֲשׂוֹנֵי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲלוּנִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׂוֹנַי, the diphthongal ē being resolved into *ay*, comp. § 57. 2 (5). רָרִי Ezek. 13:18 is probably a dual for רָרִים, though it might be for the unabridged singular רָרָה, which, however, never occurs. The divine name טְרִי *Almighty* is best explained as a singular; the name אֲרִי *Lord* is a plural of excellence, § 201. 2. with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דָּלָהּ *door* pl. דָּלָהוֹת. So, כִּרְיָהוּ *pillow*, כִּנְשָׁה *bow*, שִׁקָּה *trough*, חֲלִיטָה *spear*, אֶלְמָנוּת *widowhood*, כִּרְיָהוּ *divorce*, חֲזוֹנוֹת *whoredom*, שִׁפְהָ *lip* pl. שִׁפְהוֹת. To these must be added שִׁחִיָּה, provided it be derived from שִׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שִׁחָה, when the final ה will be a radical. See Alexander on Psalm 107:20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ים, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, יִתְּלֵנוּ or יִתְּלֵוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *ē* or *e*, סוֹסִים, אֲנָשִׁים, אֲנָשִׁים: the Arabic has *ūna* for the nominative and *īna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ים, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בְּנָה and בֹּס for בִּינָה, the resulting form will be וֹת, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ם, which is joined to words by the connecting vowel ו, may perhaps be related to הָ taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7:3; and the adverbial or adjective ending ם, or ם' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8:5, so that רִיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܝܡܝܢ = יוֹמִים *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וֹת in the plural, some feminines take ים, and some of each gender take indifferently ים or וֹת.

a. The following masculine nouns form their plural by adding וֹת: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father</i> .	* אֶרֶת <i>path</i> .	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
כֶּלִּי <i>bowl</i> .	אֶרְמוֹן <i>palace</i> .	פֶּלֶא <i>floor</i> .	חֲלֹם <i>dream</i> .
אֹיֵב <i>familiar</i>	אֶשְׁכָּל <i>cluster</i> .	חֶרֶד <i>goad</i> .	חֲשָׁבוֹן <i>invention</i> .
רוּחַ <i>spirit</i> .	בֹּר <i>pit</i> .	זָב <i>tail</i> .	טֶפֶח <i>handbreadth</i> .
אֲצִוְרָה <i>treasure</i> .	גָּג <i>roof</i> .	חֹרֶץ <i>street</i> .	כִּסֵּא <i>throne</i> .
* אוֹת <i>sign</i> .	גֹּרֶל <i>lot</i> .	חֶזֶן <i>breast</i> .	לִוְיָה <i>tablet</i> .

לַיְלָה night.	בֹּתֵל bottle.	צִנְהָר tube.	רְתוּק chain.
* מִזְבֵּחַ altar.	נֵר lamp.	* צִפּוֹר bird.	שֻׁלְחָן table.
מָטָר rain.	עוֹר skin.	צִבּוּר bundle.	שֵׁם name.
מִגְשָׁר tithe.	עָפָר dust.	קוֹל voice.	נְשׁוּפָה trumpet.
* סְמוֹךְ summit.	עֵשֶׂב herb.	קִיר wall.	עֹמֵד pillar.
* מְקוֹם place.	פָּרֵעַ leader.	קָרֵב war.	* חֲהוּם deep.
מַטְבֵּל staff.	* צָבָא host.	* רְחוֹב street.	

b. The following feminine nouns form their plural by adding **ים** : those marked thus (†) are sometimes masculine :

אֶבֶן † stone.	דֶּלֶת † way.	בִּסְמָה spelt.	פְּתִילָה flax.
אַצְבָּה terebinth.	חֵט law.	לִבְנָה brick.	פֶּחַ morsel.
אַלְמָנוּת widowhood.	זְמוּדָה branch.	מִלָּה word.	רֶחֶל sheep.
אִשָּׁה woman.	זוֹנוּת whoredom.	נִמְלָה ant.	שֵׁבִילָה barley.
אֶחָדָה coal.	חֶטֶה wheat.	סָאָה measure.	שִׁבְלָה ear of corn.
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	שֵׁה she-goat.	שִׁטָּה acacia.
הֶבֶלָה fig-cake.	יוֹנָה dove.	עִיר city.	חֲזָה fig.
הַבּוֹרָה bee.	† בֵּר pitcher.	בִּצְנָה concubine.	

Also **בִּרְצִים** eggs which is not found in the singular.

c. The following nouns form their plural by adding either **ים** or **ות** :

MASCULINE NOUNS.

אֵיָם porch.	לֵב heart.	מְדִינָה delicacy.	פְּרִיץ breach.
אַרִּי lion.	מֵאוֹר light.	מַעְיָן fountain.	צֵוֶה neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קָבֵר grave.
זֶבֶח sacrifice.	מוֹסַד foundation.	מִשְׁכָּן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	מוֹסֵר bond.	נָהָר river.	קֶרֶב axe.
יוֹם day.	מוֹשֵׁב seat.	סָה basin.	שָׂדֶה field.
יָבֵר forest.	מִזְרָק bowl.	עֲוֹן iniquity.	שָׁבוּעַ week.
כֹּלֵר laver.	מַכְאוֹב pain.	עָקֵב heel.	תִּשְׁנוּגָה delight.
כִּנּוֹר harp.	מַסְמָר nail.		

FEMININE NOUNS.

אַרְמָה terror.	אַשְׁרֵיטָה grape-cake.	נֶעַל shoe.	פֶּרֶסֶה hoof.
אַלְמָה sheaf.	אַשְׁתָּרֶה Astarte.	הֶרְבָּה heap.	שָׁנָה year.
אַמָּה people.	הַלִּיטָה spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלִיִּים, אַהֲלֹת aloes.	חַלּוֹן window.	בִּטָּה rod.	עֲצָם bone.
בִּגְדֵי garment.	חֵצֵר court.	נֶפֶשׁ soul.	עֵת time.
גֵּב rim.	כֶּסֶף circle.	סִר thorn.	פֶּה foot.
הֵיכָל temple.	מִבְצָר fortress.	עָב cloud.	צִלָּה side.
זְרוֹעַ arm.	מַחֲנֶה camp.	גִּיד cord.	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, כֶּבֶד of bread, round *loaves*; סִיָּרִים *thorns*, סִירוֹת *hooks*; קַבָּלִים *heels*, קַבְּלֹת *foot-prints*; בְּצֻמִּים *footsteps* of men, בְּצֻבוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus רְמוֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being רָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, בָּרִים *words* Job 4:4, נְמָלִים *ants* Prov. 30:25, and masculine nouns in וְה are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, כִּזְרִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וְה was not the sign of the plural, comp. אֲחֻוֹת *sister*, הִלְוֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבִי assumes in the plural, comp. מְדַבְּרֹת *leaders*, קוֹהֵל *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, עֲרֵב *birds of*

prey, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֶמֶן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעַ *salvation*, עִוְיוֹת *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּאִים *face or faces*, שָׁמַיִם *heaven*, מְעֵי *bowels*, מְתִים *men*, מְרֻבָּחוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָה *love*, רַחֲמִים *mercy*, מְהֻלָּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמֻנָה and אֱמֻנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מִלְּאָה and מִלְּאִים *setting of gems*.

b. The form קְבוּרִים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, עֶזְרוּמִים *youth*, בְּהָרִים *adolescence*, בְּהוּלִים *virginity*, פְּלוּלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, זְבוּרָה *might*, זְבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בּוֹרְאֵי Eccles. 12 : 1, גְּבוּרִים Eccles. 5 : 7, עֲשֵׂה Isa. 54 : 5, קְדוֹשִׁים Hos. 12 : 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,
 יד *hand* du. יָדַיְתָּ , דֶּלֶת *door* du. דְּלָתַיְתָּ , שֵׁפָה *lip* du. שְׁפָתַיְתָּ .

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramin. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיְתָּ *ears*, אֵפָסַיְתָּ *nostrils*, קַרְנַיְתָּ *horns*, כַּנְפַיְתָּ *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיְתָּ *pair of shoes*, מִאֲזָנַיְתָּ *pair of scales*, מִלְּקָחַיְתָּ *pair of tongs*, דְּלָתַיְתָּ *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמַיְתָּ *period of two days, biduum*, שְׁבַעַיְתָּ *two weeks, fortnight*, שְׁנֵי־חָדָשׁ *two years, biennium*, סָאֲתַיְתָּ *two measures*, בְּכָרַיְתָּ *two talents*, דְּרָכַיְתָּ Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיְתָּ *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיְתָּ *two*, כְּפָלַיְתָּ *double*, מֵאָתַיְתָּ *two hundred*, אֲלָפַיְתָּ *two thousand*, רַבּוּתַיְתָּ *two myriads*, שִׁבְעָתַיְתָּ *seven-fold*, כְּלָאֵי־שְׁנֵי *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצָלָתַיְתָּ *double-slothfulness*, מִרְבָּתַיְתָּ *double-rebellion*, צְהָרַיְתָּ *double-light*, i. e. noon, רְשָׁעִיתַיְתָּ *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ חֲשָׁנַיְתָּ 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפַיְתָּ Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפַיְתָּ Isa. 6 : 2 *six wings*,

זַיְנוֹם זֶכֶּךָ Zech. 3:9 *seven eyes*, וְכָל-בְּרָכָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. c, בְּרָנוֹת *horns*, הַבְּרָנוֹת *horns of the altar*, כַּנְּפֹת *wings*, בְּנֵימֹת *extremities*, כַּתְּפֹת *shoulders*, בְּתֻמֹּת *shoulder-pieces of a garment*, עֵינָיו *eyes*, בְּנוֹת *fountains*, רַגְלָיו *feet*, רַגְלִים *times* prop. *beats of the foot*. In a few instances this distinction is neglected, טַפְחוֹת and טַפְחוֹת *lips*, רְדִים and רְדִים *sides*, בְּרָכָיו *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls of a city*, חוֹמוֹת *double walls*, לִבְנוֹת *boards*, לַחֲלוֹת *double boarding of a ship*, יְהוֹדָה *name of a town in Judah*, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיִן Dan. 5:9 from the singular שָׁמַיָא. In יְרוּשָׁלַם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and וֹת, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹצָרִי.

Moabite, מוֹאָבִית, *Moabiteess*, מוֹאָבִיטָה *finding* fem. חָטָא, מוֹצֵא *sinner*, חָטָא *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה, נִשְׁבֶּרֶת *broken* fem. נִשְׁבֶּרֶת, אֲדָמָה *reddish* fem. אֲדָמָה, הֹלֶכֶת *going* fem. הֹלֶכֶת, גִּבּוֹר, הֹלֶכֶת *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ, חֲמִשָּׁה *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְחוֹשֶׁה and נְחוֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׂמִיעָה *hearing* fem. שְׂמִיעָה, מְגַעַת *touching* fem. מְגַעַת.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of עָז, עָז and לָהּ verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בִּתּוֹת *daughter*, מַחַת for מַחֲתָה *gift*, אֱמֶת for אֱמֶתָה *truth*, אֶחָד for אֶחָדָה *one*, מְשִׁיחַ 1 Kin. 1:15 for מְשִׁיחָה *ministering*, מְשִׁחָה Mal. 1:14 for מְשִׁחָה *corrupt*, מְחַבֵּחַ for מְחַבֵּחָה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in חֲשׂוֹמֶת Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָח *brother*, חָם *father-in-law* are formed אחוּה *sister*, חֲמוּה *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נְפִלְאָה *difficult* Deut. 30:11 is for נְפִלְאָה from נְפִלְאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וּה, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מה* *dead* fem. *מתים*, pl. *מתים*; *ירך* *thigh* du. *ירכים*, *שלם* *complete* fem. *שלמה*, pl. *שלמים*, f. pl. *שלמות*; *הלך* *going* fem. *הלכה*, pl. *הלכים*, f. pl. *הלכות*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלִישִׁים*, *רְבָעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּנֵיהָ* Jer. 3: 8, 11, *מִשְׁפָּחָהּ* Ex. 23: 26, *לְבָרָהּ* Cant. 1: 6, *שְׁוֹמְרָהּ* Isa. 51: 1. and frequently with the pause accents, § 65, e. g. *רוֹלְלָהּ* Isa. 21: 3, *שְׁוֹמְרָם* Lam. 1: 16, *שְׁוֹמְרוֹתָם* Isa. 49: 8, *אֲבֹנֵיכֶם* Ex. 28: 40, *סִנְיֹתֶיךָ* Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphtha), *בְּטֻלָּתָם* Isa. 2: 20, *פְּרִיָּתָם* Eccles. 2: 5, *מְזֻמָּרוֹת* Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. *מְהַפֵּכָה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *תּוֹעֲבָה* *abomination*, *מִשְׁעָנָה* *staff*, *מְבַשְּׂשָׁה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵגֶל* *wild-goat*, fem. *רֵגֶלָהּ*, *רֵגֶל* *ostrich*, fem. *רֵגֶלָהּ*, *רֵגֶל* *thigh*, fem. *רֵגֶלָהּ*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בִּתָּהּ*, § 205. b; so *מוֹלֵג* *fork* pl. *מוֹלְגוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לְבָנָהּ*, pl. *לְבָנִים*, f. pl. *לְבָנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שָׁעַר* *hair*, fem. *שְׂעִירָהּ*, *שָׁעַר* *quail*, pl. *שָׁעָרִים*, *מִגְרָשׁ* *pasture*, pl. *מִגְרָשִׁים* once *מִגְרָשׁוֹת*, *מִבְצָרוֹת* and *מִבְצָרוֹת* *fords*, *כֶּסֶד* *talent* du. *כֶּסֶדֶיךָ* but in pause *כֶּסֶדֶיךָ*, *נָהָר* *river* du. *נָהָרִים*. The *ל"א* participles, *נִבְּאֵם* *prophesying* pl. *נִבְּאִים*, *נִטְמָא* *polluted* pl. *נִטְמָאִים*, *נִמְצָא* *found* pl. *נִמְצָאִים* adopt the vowels of *ל"ה* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְּאֵם* Ezek. 13: 2, *נִמְצָאִים* Ezr. 8: 25. The foreign word *פְּרָבֵר* *suburbs* forms its plural irregularly *פְּרָבֵרִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), *מָגוֹר* *terror* pl. *מָגוֹרִים*, *מְהוֹרָה* *habitation* pl. *מְהוֹרִים*, *מְהוֹרָה* *sweet* fem. *מְהוֹרָהּ* pl. *מְהוֹרִים*, *צָרָה* *distress* fem. *צָרָהּ*, *צָרָה* *lodging* fem. *צָרָהּ*, *מְהוֹרָה* *flight* fem. *מְהוֹרָהּ*, *מְהוֹרָה* *rest* fem. *מְהוֹרָהּ*, *מְהוֹרָה* *fortification* fem. *מְהוֹרָהּ*, *מְהוֹרָה* *deep* fem. *מְהוֹרָהּ* Prov. 23: 27 and *מְהוֹרָה* *rest* fem. *מְהוֹרָהּ*.

chain pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פְּלִיטִים or פְּלִיטָה fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גִּלְגָּל *skull*, by the substitution of the plural ending וֹת for ה, § 199, becomes גִּלְגָּלוֹת *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּתָנִית *coat* pl. כְּתָנִית, *ear of corn*, pl. שְׂבָלִים; in two instances a pretonic Kamets is inserted, בַּצָּרָה *drought* pl. בַּצָּרוֹת, עֲשֵׂתָרָה *Astarte* pl. עֲשֵׂתָרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנָקָה *sucker* (from יוֹנָק) pl. יוֹנָקוֹת, אֵפִיסְתָּה *epistle* (from אֵפִיס) pl. אֵפִיסוֹת, אֶנְזִיָּה *knife* (from אֶנְזִל) pl. אֶנְזִיּוֹת, אֶרְמְדִיָּה *reddish* (from אֶרְמֶדֶם) pl. אֶרְמְדִיּוֹת, מִרְנָה *nurse* (from מִרְנָה) pl. מִרְנָהוֹת, מִשְׁקָלָה *scale* pl. מִשְׁקָלוֹת and מִשְׁקָלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבָּעָה *ring* pl. טַבָּעוֹת, נֹגֵעַ (from נֹגַע) *touching* pl. נֹגַעִת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חוֹתָה for חוֹתָה, § 57. 2 (5), *thorn*, has its plural חוֹתִים or חוֹתִים; יוֹם (יום) *day*, pl. יָמִים (יָמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דָּדָר for דָּדָר or דָּדָר, § 186. 2. c, *pot*, pl. דָּדָרִים or דָּדָרִים, § 208. 3; שׁוּק (שׁוּק or שׁוּק) *street*, pl. שׁוּקִים or שׁוּקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹת Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So מִצָּה *measure* becomes in the dual מִצָּהוֹת for מִצָּהוֹת and מִצָּה *one hundred*, du. מִצָּהוֹת for מִצָּהוֹת; מִלְאָכָה for מִלְאָכָה and מִלְאָכָה, § 57. 2 (3), *work*, probably had in the absolute plural מִלְאָכָה, whence the construct is מִלְאָכָה.

2. The final consonant sometimes receives Dagheshe-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĕ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted עֵ roots, תְּמָה *perfect* fem. תְּמָה, יָם *sea* pl. יָמִים; מִגֶּן (מִגֶּן) *shield*, pl. מִגְנִים and מִגְנֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקֹּת, or in whose final letter two consonants have coalesced, אָה for אָה, du. אָהִים *nose*; עִזָּה for עִזָּה *she-goat* pl. עִזִּים; עֵת for עֵת *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl. חֶלְלִים fem. חֶלְלָה pl.

הָזֶה, or receiving Daghesch-forte conservative in order to preserve the short vowel. אֲגִם *pool* pl. אֲגָמִים; so אֲוֶן *wheel*, הָרֵם *myrtle*, מְעַט *few*, חֲתָה *frightful*, גְּרִנָּה *greenish*, מְאֹד *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָיִם, or lengthened to Kamets, § 60. 4, שֹׁר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּצִים *fingers*, אַרְבָּעָה *four*, כְּבָדִים *helmets*, מְצָרִים *straits* and הַבָּיִת *baskets*, לִלְאָה *loops*, which do not occur in the singular, but are commonly referred to הַבָּיִת, כֹּלֵי. § 194. b, ר being changed to א as in § 208. 3. d; also שֶׁד *breast*, which omits Daghesch du. שְׂרָרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בֹּי *prey* fem. בָּהָה, בָּהָה *fear* fem. הַחֶה, גֶּת *wine-press* pl. גְּתִיּוֹת. מָד *garment* pl. מָדִים and מְדִים, מָס *tribute*, מֶסֶם *basin*, מֶס *morsel*, צֶד *side*, גָּלָל *wheel*, סְבָכִים *baskets*, סִסְמִים *palm-branches*, מֶרְגֶּה *threshing-sledge* pl. מֶרְגָּיִם or by the resolution of Daghesch-forte, § 59. u. מִוְרָגִים *berries*. It is rejected from צִמְצִימִים *cymbal* pl. מִוְרָגִים *sort* pl. מְוָרָגִים, probably from מְוָרָגִים *berries*, from the obsolete singular, מֶר. The plural of אֶם *people* is אֲמָיִם and in a very few instances with the doubled letter repeated, אֲמָמִים; so הָר *mountain* pl. הָרִים and הֶרְרִים Deut. 8:9. צֶל *shadow* pl. צִלְלִים. חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְהֶם Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקָּהִים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֹבֵל *porch* pl. אֹבֵלִים; so אָחֶז *hire*, גָּמֵל *camel*, זָמַן *time*, מְחֹשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, בִּרְזֶן *green*, שָׁמֵן *quiet*, לִילִי *lily*, שֶׁפֶן *coney*, to which should perhaps be added מְקַרֵּב Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been מְקַרֵּב, § 65. The Niph'al participle נִבְדָּה *honored* has in the plural both נִבְדָּיִם and נִבְדָּהִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesch-forte, in the plurals of אָח *brother* pl. אֲחָיִם, חֹה *hook*, מִבְטָח *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, גִּבְעֶן *peak* pl. גִּבְעָנִים, כֹּהֵן *sacred scribe*, חֶבֶל *band*, לֵא *nation*, נָדָה *naked*, and several adjectives of the form מְגָל, which are mostly written without the vowel-letter ו, § 14.3, e. g. אֲדָם *red* fem. אֲדָמָה, אֲדָמִים, אֲדָם *terrible*, אֲדָה *long*, etc.; מְגָל *dunghill* takes the form מְגָלֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרָצִים Prov. 24:31 *nettles* or *brambles* from חֲרָוֶה, רָאִיִּם Esth. 2:9 from רָאִי Kal pass. part of רָאָה.

e. אִישׁ (אֲנִישׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אִשָּׁה *women* are rare and poetic. אֶה *ploughshare* has either אֲחָיִם or אֲחָהִים in the plural.

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קֹדְשִׁים and קִדְשִׁים *root* pl. אֲקִדְשִׁים, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶז *stall* pl. אֹרְזִים, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בִּמְתָן *thumb* pl. בְּמִתָּנוֹת, נֹגַהּ *brightness* pl. נִגְהֹת, § 184. a. Comp. פֶּסֶל (פִּסְלָה) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרָרִים; so גֶּרֶן *threshing-floor*, כִּפָּר *cypress*, כַּף *handfull*, רֶמֶח *spear*, רִתֵּם *juniper*, שֵׁנָה *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתָיִם, זִנְיָה *iniquity* pl. זִנִּיּוֹת. Gesenius regards אֲוִיִּם Prov. 11:7, Hos. 9:4, as the plural of אֲוֶן, while others derive it from אֵין, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֲרָם *ram* pl. אֲרָמִים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלֹת, but not in חֵזֶק *strength* pl. חֲזָקִים, מַיִן *fountain* pl. מַיִנוֹת, אֶסְלָה *ass-colt* pl. אֶסְלָהִים, גִּבְרָה *goat* pl. גִּבְרָתִים. The plural of גֵּיא *valley* is גֵּאֵי by transposition from the regular form גֵּיאִים which is twice found in the K'thibh 2 Kin. 2:16, Ezek. 6:3; בֵּית *house* has as its plural בֵּיתִים, whether this be explained as for בִּנְיָתִים from בָּנָה *to build* or for בִּתְיָתִים from בָּוֶה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִיר *provision* fem. צִירָה, עֵינָה *eye* du. עֵינָיִם.

d. Monosyllables in י from לִי roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הָלִי (חָלִי) *necklace* fem. הָלִיָּה, and the plural אֲרָי (אֲרִי) *lion* pl. אֲרָיִים and אֲרִיּוֹת, קִידָה *kid* pl. קִידִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, הָלִי *necklace* pl. הָלָאִים, כִּתְרִי *simple* pl. כִּתְרָאִים, פְּתָרִים and פְּתָאִים, גַּזְלִי *gazelle* pl. גַּזְלָאִים and גַּזְלָאִת; in like manner כַּנְפָּאִים *branches*, לִבְאִים *lions* are referred to גַּלְיָה and לִבְיָה though these singulars do not occur; בִּלְיָה (בִּלְיָה) *utensil* does not receive Kamets in the plural בִּלְיָיִם.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דִּלְתָה) *door* du. דִּלְתָיִם, דֶּרֶךְ (דִּרְכָה) *way* du. דִּרְכָיִם, קֶרֶן (קִרְנָה) *horn* du. קִרְנָיִם and קֶרְנִים, כֶּכֶךְ (כִּכְרָה) *check* du. כִּכְרָיִם, כֶּרֶךְ (כִּרְכָה) *knee* du. כִּרְכָיִם, so מֶתְנִים, מֶתְנִים, שֶׁרָפִים, שֶׁרָפִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפֹת, מַעֲשֵׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפִיָּה and

מִשְׁטָרִים for מִשְׁטָרִים. In a very few instances the radical י remains, e. g. עֵטָה Cant. 1:7 from עֵטָה (עֵטָה) Isa. 25:6 from מִמְּחָה (מִמְּחָה) and is even strengthened by Daghesh-forte, § 207. 2, בּוֹכֶלָה Lam. 1:16 from בּוֹכֶלָה, פִּרְתָּה and פִּרְתָּה, § 196. b, fem. of פִּרְתָּה Hos. 14:1, elsewhere הָרוֹת, פֶּה mouth, edge pl. פִּים, פִּירֹת and פִּירֹת, or changed to א, § 56. 4, טֶלֶה (טֶלֶה) young lamb טֶלֶאִים (טֶלֶאִים), so that it is not necessary to assume a singular טֶלֶי which no where occurs, חֲלָכָה Ps. 10:8 חֲלָכָה ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרֹת; צֵי ship pl. צֵים and צֵים free pl. חֲפָשִׁים, חֲפָשִׁים pure pl. נְקָיִים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיּוֹת, חֲתִית *Hittitess* חֲתִיּוֹת.

a. In עֲבָרִים 2 Chron. 17:11 *Arabians* from עֲבָרִי an א is interposed, elsewhere עֲבָרִים; חֲלָזֹת branches, חֲלָזֹת corners and חֲלָזֹת bowls, which do not occur in the singular, are assumed to be from חֲלָזִית, חֲלָזִית and חֲלָזִית.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי kid fem. גִּדָּה, לִבִּי lion, לִבָּה lioness, § 196. d, גִּזְרִי gazelle fem. גִּזְרָה (גִּזְרָה and גִּזְרָה are used as proper names), שָׁתִי drinking fem. שָׁתָה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי drink pl. שָׁקִים, מַלְכוּת kingdom pl. מַלְכוּתֹת, § 62. 2, עֲדוּת testimony pl. עֲדוּת, אָחוּת sister pl. אָחוּת and אָחוּת for אָחוּת, אָחוּת and רַבּוּת myriad pl. רַבּוּת, רַבּוּת and רַבּוּת; the dual רַבּוּתִים inserts the sign of the feminine.

a. חֲנִיּוֹת or חֲנִיּוֹת Jer. 37:16 cells is referred to the assumed singular חֲנִיָּה; חֲנִיָּה Isa. 3:16 K'thibh and חֲנִיָּה 1 Sam. 25:18 K'thibh are formed from חֲנִיָּה, חֲנִיָּה abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִמְצָא found fem. נִמְצָאָה, פָּרָא wild ass pl. פָּרָאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. גדולות, דבר *word* pl. דברים, זכרון *memorial* pl. זכרונות, כנף *wing* du. כנפים, משיב *restoring* pl. משיבים fem. משיבה *distress* pl. מצרים, מוצרי *Levite* pl. לויים, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, רפה *beautiful* fem. רפה pl. רפיות, שדה *field* pl. שדות, קשה *hard* pl. קשים, משה *and* מלים *bowels*, נכה *smitten* pl. נכים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forste, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. הָרָשׁ for הָרֵשׁ, § 187. 1, *workman* pl. הרָשִׁים, so פָּרָשׁ *horseman*, בָּרִיחַ *fugitive*, סָרִיס (const. סָרִיס) *eunuch*, קָרִיץ *terrible*, פָּרִיץ *violent*, דָּרִיץ *diligent*, or shortened to Pattahh before ה, § 60. 1. a (4), בָּחֹרֶם *young man* pl. בחורים. Kamets is also retained in certain טָ and לָ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֶן *shield* pl. מגנים and מָגֶזֶת *fortress* pl. מגזות, מָגֶזֶת *branch* pl. מגזות, זָוִית *corner* pl. זוויות. Other instances of its retention are rare and exceptional, e. g. בָּגֶזֶר *treacherous* fem. בגזרה, שָׁבִיעַ (const. שָׁבִיעַ) *week* pl. שבועים and שָׁבִיעַ but du. שבוע, שָׁלִישׁ *warrior* pl. שלישים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forste is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, רִיזוֹן *vision* pl. ריזונות, עֲשָׂרִית *a tenth* pl. עשרות, but זְכוֹרֹן *memorial* pl. זכרונות.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forste, e. g. הָרָשׁ for הָרֵשׁ, § 187. 1. b, deaf pl. הרָשִׁים, or if it is commonly represented by ר, § 14. 3, פִּיֶּה or פִּיָּה, § 186, *hammer* pl. פירצות, or a radical י quiesces in it, אֶהָן or אֶהָן (from הָהָן, § 189) *perennial* pl. אהנים or אהנים, הַיָּבֵל *temple* pl. היכלים and הַיָּבֵל *rectitude*, מִישָׁרִים and מִישָׁרִים *proud* (from מִישָׁר or מִישָׁר) *proud*. Other cases are rare and exceptional, e. g. אֶמְלֵלִים Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדֶּדֶיט *Ashdodites* pl. אשדודים Neh. 13:23 K'ri (K'thibh אשדודיים), אֲמוֹנִיט *Ammonites* pl. אמונים id. (K'thibh אמוניות, 1 Kin. 11:1 אמוניות), אֲדָרִי *Adar* pl. אדרים.

Sidonian f. pl. צִדְוֹנִים where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b*, אֶשְׁכַּל cluster pl. אֶשְׁכַּלֹת Cant. 7 : 8. מֶרְכָבָה *chariot* fem. מֶרְכָבֹת pl. מֶרְחָק *distance* pl. מֶרְחָקִים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a*, וּלְעֵצָה *fury* pl. וּלְעֵצֹת *fork* pl. מִזְלָגִים, § 190. *a*, צִפְחָה *dish* pl. צִפְחֹת by the resolution of Dagheshe forte for צִפְחֹת, § 59. *a*; אֲחֵר for אֲחֵרִים *other* has in the plural אֲחֵרִים, אֲחֵרֹת as if from אֲחֵרִים, אֲחֵרֹת *coal* has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה *kingdom* by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָה *queen* becomes מַלְכֶּה, and by § 208. 3. its plural is מַלְכוֹת; אֵפֹדָה *epistle* becomes אֵפֹד, and by § 207. 1. its plural is אֵפֹדִים. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ת, takes the place of ה, , § 202. Thus שָׁנָה (שָׁנָה) *year*, by § 210, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door*, by § 208. 4, du. דְּלָתַיִם, נְחֹשֶׁת *brass* du. נְחֹשֶׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (אֲמָהָ) *maid-servant* pl.

אֲחֵיהֶם, חֵלֶם (for חֵלֶם from חֵלֶם) *portion* pl. חֵלֶם and חֵלֶם, comp. § 208. 3. d, קָצָה (for קָצָה from קָצָה) pl. קָצָה; in like manner חֵלֶם *colleagues* is referred to the assumed singular חֵלֶם. חֵלֶם (חֵלֶם) *governor* has in the plural both חֵלֶם (const. חֵלֶם) and חֵלֶם.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֵלֶם or חֵלֶם *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֵלֶם *cut off*). Thus, חֵלֶם *word* is in the absolute state; but in the expression חֵלֶם חֵלֶם *verbum regis, the word of the king*, חֵלֶם is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz. :

1. The feminine ending ה, is changed to ת, שִׁפְחָה *handmaid* const. שִׁפְחָה; the ending ת remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ṣ_- , the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה kingdom const. מַמְלֶכֶת instead of מַמְלִיכָה, §61. 1. b, מְדִינָה dominion const. מְדִינֶת. מְלָאכָה work const. מְלָאכֶת. מְרִצָּה chariot const. מְרִצֶת. מְרִפָּה crown const. מְרִפֶת. מְרִיחָה flame const. מְרִיחֶת. מְשָׁרָה ten const. מְשָׁרֶת, or with the Seghols changed to Pattahhs under the influence of a guttural, מִשְׁפָּחָה family const. מִשְׁפַּחַת. מִשְׁפָּרָה four const. מִשְׁפַּרַת; so דְּבָרָה fig-cake const. דְּבַרְלָה. אִשָּׁה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֲבִית bottle has in the construct חִמַת Gen. 21: 14 (the accent thrown back by §35. 1) as if from חֲמִית.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנִי; ו of the feminine plural suffers no change קְלוֹת *voices* const. קְלוֹת.

a. The compression of \bar{z} to \bar{e} regularly takes place upon its being followed by concurrent consonants, §61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתֵּי חֵטְא *houses* joined to חֵטְא *hewn stone* would become בָּתֵּי חֵטְא , and by the dropping of the nasal, according to §55. 2. *b*, בָּתֵּי חֵטְא *houses of hewn stone*. Comp. §199. *e*. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal \bar{e} , §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּמִיתִי (the accent invariably thrown back by §35.1), commonly in the K'thikh בְּמִיתִי const. of בְּמִיתִי *high-places*, מִרְאֲשֵׁי 1 Sam. 26:12; this takes place regularly before suffixes, §220.2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh : so is Tsere when preceded by Kamets ; other vowels remain without change, **לֵד** *hand* const. **יָד**, **מוֹשֵׁב** *seat* const. **מוֹשֵׁב**, **צִנְאָר** *neck* const. **צִנְאָר**, **זָקֵן** *old* const. **זָקֵן**, **לֵב** *heart* const. **לֵב**, **גִּבּוֹר** *mighty man* const. **גִּבּוֹר**.

a. Kamets remains in the construct of אֹמֶץ *porch*, כָּתוּב *writing*, מַתָּנָה *gift*, עָנָן *cloud* (once const. עָנָן Ex. 19 : 9), פְּקֻדָּה *decree* and יָם *sea*, e. g. יַם־הַמֶּלַח *sea of salt*, except in the phrase יַם־סוּף *sea of veed*, i. e. *Red Sea*; חֵלֶב *milk* becomes חֵלֶב־חָיִים, and לָבָן *white* לָבָן־חָיִים Gen. 49 : 12 in the construct.

b. Tsere remains in חָמֵשׁ *five* const. חָמֵשׁ, מִירֶנֶן *mire* const. מִירֶנֶן, רִפְחָה *breathing* const. רִפְחָה, רִפְחָה *heel* const. רִפְחָה, in the עָצֵב derivative מָגֵן *shield* const. מָגֵן and in אֶפְרַיִם found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֶבֶל *mourning* const. אֶבֶל, זֶמַן *time* const. זֶמַן, עֵתָה and עֵתָה, שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן, בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: כֶּן *nest* const. כֶּן, אֶבֶן *rod* const. אֶבֶן and אֶבֶן, אֶבֶן Deut. 32: 28 *perishing* const. of אֶבֶן, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed כ in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a, מִתְּשֵׁר *tithe* const. מִתְּשֵׁר, מִתְּשֵׁר *mourning* const. מִתְּשֵׁר, מִתְּשֵׁר *key* const. מִתְּשֵׁר, מִתְּשֵׁר *lair* const. מִתְּשֵׁר, מִתְּשֵׁר *clamour* const. מִתְּשֵׁר, מִתְּשֵׁר *matrix* const. מִתְּשֵׁר, מִתְּשֵׁר *corruption* const. מִתְּשֵׁר, מִתְּשֵׁר *altar* const. מִתְּשֵׁר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from עָצֵב roots, חָכֵם *statute* const. חָכֵם and חָכֵם, rarely in other words גִּדְלֵךְ Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גִּדְלֵךְ), קִנְיֵךְ Job 17: 10, Prov. 22: 11, קִנְיֵךְ Ex. 30: 23, שִׁלְשֵׁךְ Ex. 21: 11; this becomes Pattahh before the guttural in גִּבְהָה for גִּבְהָה construct of גִּבְהָה *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), יֵי *enough* const. יֵי, יֵי *life* const. יֵי.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17: 4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from לֵוִי roots, § 185. 2. c.

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שֶׂה *field* const. שֶׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in לֵוִי verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יָרֵא *fearing* const. יָרֵא, אֲזָא *host* const. אֲזָא.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, *מָקוֹם* *place* const. *מָקוֹם*, *שָׁנָה* *year* const. *שָׁנָה*, *שָׁנִים* *years* const. *שָׁנִי*, *אֲזוּזוֹת* *treasures* const. *אֲזוּזוֹת*, *יָדַי* *hands* const. *יָדַי*, *לֵבָב* *heart* const. *לֵבָב*, *חֲמָה* *wrath* const. *חֲמָה*.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesht-forse, *חָרָשׁ* (for *חָרָשׁ*) *workman* const. *חָרָשׁ*, *פָּרָשׁ* (פָּרָשׁ) *horseman* const. *פָּרָשׁ*, *פָּרָכָה* (פָּרָכָה) *rail* const. *פָּרָכָה*, *צָרָה* (צָרָה) *distress* const. *צָרָה*; (2) in words from ע" and ע" roots, *עָרִים* (from *עָרִי*) *cities* const. *עָרִי*, *בָּאִים* (from *בָּא*) *coming* const. *בָּאִי*; (3) under מ prefixed to ע" roots, *מִכָּה* (from *סָכָה*) *covering* const. *מִכָּה*, *מִגֶּן* (from *גִּן*) *shield* const. *מִגֶּן*, *מִצְוֶה* (from *צָו*) *fortress* const. *מִצְוֶה*; (4) in ל"ה derivatives of the form *גָּלוּת* (from *גָּלָה*) *exile* const. *גָּלוּת*, *הַגָּוִה* *meditation* const. *הַגָּוִה*. (5) in the construct dual and plural of trilateral monosyllables or Segholates from א" and ל"ה roots, *לְחָיִים* (from *לָחַי*) *cheeks* const. *לְחָיִי*, *גְּדִירִים* (from *גָּדַר*) *kids* const. *גְּדִירִי*, *חַטָּאִים* (from *חָטָא*) *sins* const. *חַטָּאִי*; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, *אַלְהָה* *curse*, *מַעְרָה* *care*, *הַעֲלָה* *conduit*, and the plurals, *הַדָּרָאִי*, *חֲרָשֵׁי* Lev. 7: 38, *מִצְרָאִי*, *מִצְרָאִי* 2 Kin. 12: 8, *מִצְרָאִי* Ezek. 27: 9, *מִצְרָאִי* Job 34: 25, *מִצְרָאִי* Eccles. 9: 1, *הַוָּשְׁתִּי*.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, *הַיְכָל* *temple* const. *הַיְכָל*, and in addition in the following, *אֲבוֹת* *crib* const. *אֲבוֹת*, so *אֲזוּר* *girdle*, *אֲזוּר* *thread*, *נָכָר* *foreign land* const. *נָכָר*, *אֲבֵדָה* *loss* const. *אֲבֵדָה*, so *אֲפֵלָה* Isa. 58: 10 *darkness*, *בְּרֵכָה* *pool*, *גְּנֵבָה* Ex. 22: 2 *theft*, *מַצָּחָה* *plague*, *מַחֲפָזָה* *overthrow*, *מִכְרָה* Gen. 49: 5 *sword*, *מִסְכָּחָה* *molten-image*, *מִרְחָה* Job 16: 13 *gall*, *עֲרֵמָה* *heap*, *צָאָה* *excrement*, *חַיָּה* *fig-tree*, *חֲרָפָה* *deep sleep*, and the plurals *אֲבֵלִי* *mourning* from *אָבַל* (אָבַל), so *חַפְצֵי* *desiring*, *חַפְצֵי* *sleeping*, *חַפְצֵי* and *חַפְצֵי* *rejoicing*, *חַפְצֵי* *forgetting*, *חַפְצֵי* *wolves* from *חַפְצֵי* (חַפְצֵי); *חַפְצֵי* *weary* becomes *חַפְצֵי* in the construct, and *חַפְצֵי* *escaped* *חַפְצֵי*.

c. Hholem is rejected from the syllable before the accent in *אֲרָמֹת* *palace* const. pl. of *אֲרָמֹת* *palace*, *אֲשָׁפֶלֶת* and *אֲשָׁפֶלֶת* const. pl. of *אֲשָׁפֶלֶת* *cluster*, *אֲחָמִי* Cant. 4: 5 and *אֲחָמִי* Cant. 7: 4 *twins*, *בָּמֹת* from *בָּמֹת* *high-places*, see § 214. 2. b; it is changed to *u* in *מִצְמִי* from *מִצְמִי* *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, *מִתְּחִלָּה* *midst* const. *מִתְּחִלָּה*, *קִשּׁוֹת* *cups* const. *קִשּׁוֹת*, *בֵּית* *house* const. *בֵּית*, *עֲיִנוֹת* *fountains* const. *עֲיִנוֹת*, *גֵּיא* *valley* const. *גֵּיא*, pl. *גֵּיאֹת*, § 208. 3. c, const. *גֵּיאֹת* Ezek. 35: 8. Exceptions are rare, *עָוֶל* (according to Kimchi *עָוֶל*) Ezek. 28: 18 *iniquity*, *מִדְּרָגִי* Prov. 19: 13 *contentions*, *צְוָאֵר* *neck* const. *צְוָאֵר* and *צְוָאֵר*.

e. A few nouns of the forms *קָטַל*, *קָטַל*, *קָטַל* have *קָטַל* or *קָטַל* in the construct instead of *קָטַל*, § 61. 1. b, *גֵּדֵר* *wall* const. *גֵּדֵר*, *גֵּדֵר* *robbery* const.

אֵזֶל, רֶגֶל *thigh* const. כָּבֵד, רָקָה *heavy* const. כָּבֵד and כָּבֵד, קָתָה *shoulder* const. בָּהֶה קָשָׁן *smoke* const. זָשָׁן and קָשָׁן, צָלָה *side* const. צָלָה and צָלָה; אָרָה *long* is only found in the construct, the corresponding absolute was probably אָרָה; כּוֹבֵשׁ *helmet* simply shifts its accent in the construct, כּוֹבֵשׁ. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form קָמַל, חָמֶר *chamber* const. זָרַע, חָרֶר *seed* const. once זָרַע Num. 11:7 elsewhere זָרַע, לָטַע *plant* const. נָטַע, טָלַע *fetus* const. טָלַע, שִׁבַּע *seven* const. טָבַע, תָּבַע *nine* const. תָּבַע; in like manner חָבַל *vanity* const. חָבַל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, אֶזְזַל *tinkling* const. אֶזְזַל for אֶזְזַל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרִי, צְדָקָה *righteousness* const. צְדָקָה, pl. צְדָקוֹת const. צְדָקוֹת, בְּהֵמָה *beast* const. בְּהֵמָה, חֲכָמִים *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכִי, שְׁבָטִים (שְׁבָט) *tribes* const. שְׁבָטִי, גִּרְנוֹת (גִּרְן) *threshing-floors* const. גִּרְנוֹת, חֲרָפוֹת (חֲרָפָה) *reproaches* const. חֲרָפוֹת, דְּלָתִים (דְּלָת) *folding doors* const. דְּלָתִי, yet not invariably שְׁעָלִים (שְׁעַל) *handfuls* const. שְׁעָלִי, טֶקֶת *trough* (pl. טֶקֶתוֹת) const. טֶקֶתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagheshe-lene, thus, מְלָכִי, רֶגְלִי, חֲרָפוֹת, חֲרָפוֹת, not מְלָכִי, רֶגְלִי, חֲרָפוֹת, § 22. a. 3. Exceptions are infrequent, as אֶשְׁרָה Deut. 3:17, חֲסִדִּי Lam. 3:22 but חֲסִדִּי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טֶרְפִּי Ezek. 17:9, כְּסָפִי Gen. 42:25, 35, נֶסְכִּי Lev. 23:18, חֲרָפִי Isa. 5:10, קֶשֶׁתִּי Neh. 4:7, רֶשֶׁפִּי Cant. 8:6 but רֶשֶׁפִּי Ps. 76:4. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲרָפִי Isa. 57:6, עֲנָבִי Lev. 25:5, עֲנָבִי Isa. 58:3, בְּרָכִי Gen. 49:17, עֲקָבוֹת Ps. 89:52, עֲשָׂבוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, טֶקֶתוֹת Gen. 30:38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתִי from שְׁפָתִים *lips* but בְּרָכִי from בְּרָכִים *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲבֹלִי, מַעֲבֹלֹת but מַחֲשָׁבוֹת. In the opinion of Ewald מַקְרִישִׁי Ezek. 7:24 is for מַקְרִישִׁי from מַקְרִישִׁים, and מַקְצֵעַת Ex. 26:23, 36:28 for מַקְצֵעַת; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. לְהַפֵּךְ *chariot* const. מְרַכֵּב. The changes in לְהַפֵּךְ *flame* const. לְהַפֵּךְ pl. לְהַפִּיכֹת const. לְהַפִּיכֹת, גַּחְלִים *coals* const. גַּחְלִי are due to the influence of the proximate vowels, §63. 1; those in הַזִּיּוֹן *vision* const. בְּהִלָּת, *coats* const. בְּהִלָּת are consequent upon the dropping of Dagghesh-forte, §61. 5; that in אֶהְלִים (from אֶהֱלֵה) *tents* const. אֶהְלִי arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in נֶצַח הַיּוֹר, נֶצַח הַיּוֹר an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpael participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing. fem. מְקַטְלָה or מְקַטְלָה and in the plural מְקַטְלֹת, מְקַטְלִים.

DECLENSION

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּן	גִּן	גַּנִּים	גִּנֵּי
Fish.	דָּג	דִּג	דָּגִים	דִּגְיָי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרֵי
Vengeance.	נָקָם	נָקָם	נִקְמָה	נִקְמָה
Cloud.	עָנָן	עָנָן	עָנָנִים	עָנָנֵי
Heart.	לֵבָב	לֵבָב	לִבְבִים	לִבְבֵי
Flower.	נֶזֶר	נֶזֶר	נִצְּחִים	נִצְּחֵי
Tree.	עֵץ	עֵץ	עֲצִים	עֲצֵי
Wall.	קִיר	קִיר or קִירָה	קִירִים	קִירֵי
Suckling.	יֹנֵק	יֹנֵק	יֹנְקִים	יֹנְקֵי
Interpreter.	מַלְיָץ	מַלְיָץ	מַלְאָכִים	מַלְאָכֵי
Statute.	חֹק	חֹק	חֻסֻּם	חֻסֻּם
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרֵי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרֹנִים	זִכְרֹנֵי
King.	מֶלֶךְ	מֶלֶךְ	מַלְכִים	מַלְכֵי
Hiding-place.	סֶתֶר	סֶתֶר	סִתְרִים	סִתְרֵי
Strength.	עֹצֶם	עֹצֶם	עֲצָמִים	עֲצָמֵי
Death.	מָוֶת	מָוֶת	מוֹתִים	מוֹתֵי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרִיִּים or עִבְרִיִּים	עִבְרִיִּים
Appearance.	מַרְאֶה	מַרְאֶה	מַרְאִים	מַרְאֵי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	תָּמָר	תָּמָר	תְּמָרִים	תְּמָרֵי	תְּמָרוֹת	תְּמָרוֹת
Hand.	יָד	יָד	יָדַיִם	יָדַי	יָדוֹת	יָדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְפָּיִם	כַּנְפָּי	כַּנְפוֹת	כַּנְפוֹת
Tooth.	שֵׁן	שֵׁן	שְׁנַיִם	שְׁנָיִי	שְׁנָאוֹת	שְׁנָאוֹת
Foot.	רֶגֶל	רֶגֶל	רֶגְלַיִם	רֶגְלַי	רֶגְלִים	רֶגְלִים
Ear.	אָזֶן	אָזֶן	אָזְנַיִם	אָזְנַי	אָזְנוֹת	אָזְנוֹת
Eye.	עֵיִן	עֵיִן	עֵינָיִם	עֵינָי	עֵינֹת	עֵינֹת
Lip.	שִׁפָּה	שִׁפָּה	שִׁפְתָּיִם	שִׁפְתָּי	שִׁפְחוֹת	שִׁפְחוֹת

OF NOUNS.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּנָּה	גִּנְתָּה	גַּנּוֹת	גִּנּוֹת
Fish (collective.)	דִּיגָה	דִּיגַת	דִּיגוֹת	דִּיגוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת
Vengeance.	נִקְמָה	נִקְמַת	נִקְמוֹת	נִקְמוֹת
Cloud (collective.)	עֲנָנָה	עֲנַנֹת	עֲנָנוֹת	עֲנָנוֹת
Sin.	חַטָּאת	חַטָּאת	חַטָּאוֹת	חַטָּאוֹת
Flower.	נֶצֶחַ	נֶצַחַת	נֶצְחוֹת	נֶצְחוֹת
Counsel.	עֲצָה	עֲצַת	עֲצוֹת	עֲצוֹת
Wall.	גִּדְרָה	גִּדְרַת	גִּדְרוֹת	גִּדְרוֹת
Sucker.	יוֹנָקָה	יוֹנָקַת	יוֹנָקוֹת	יוֹנָקוֹת
Poem.	מִלְצָה	מִלְצַת	מִלְצוֹת	מִלְצוֹת
Statute.	חֻקָּה	חֻקַּת	חֻקּוֹת	חֻקּוֹת
Law.	תּוֹרָה	תּוֹרַת	תּוֹרוֹת	תּוֹרוֹת
Skull.	גִּלְגָּלָה	גִּלְגָּלַת	גִּלְגָּלוֹת	גִּלְגָּלוֹת
Queen.	מַלְכָּה	מַלְכַּת	מַלְכוֹת	מַלְכוֹת
Hiding-place.	סִתְרָה	סִתְרַת	סִתְרוֹת	סִתְרוֹת
Strength.	עֲצָמָה	עֲצָמַת	עֲצָמוֹת	עֲצָמוֹת
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוּת	מַלְכוּת
Hebrew-woman.	עִבְרִית	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
Vision.	מַרְאָה	מַרְאָה	מַרְאוֹת	מַרְאוֹת

ADJECTIVES AND PARTICIPLES.

	SINGULAR.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Many.	רַב	רַבָּה	רַבִּים	רַבּוֹת
Small.	קָטָן	קָטָנָה	קָטָנִים	קָטָנוֹת
Heavy.	כָּבֵד	כָּבֵדָה	כָּבֵדִים	כָּבֵדוֹת
Great.	גָּדוֹל	גָּדוֹלָה	גָּדוֹלִים	גָּדוֹלוֹת
Deep.	עָמֵק	עָמִיקָה	עָמִיקִים	עָמִיקוֹת
Kal act. part.	קָטַל	קָטְלָה or קָטַלְתָּ	קָטְלִים	קָטְלוֹת
Kal pass. part.	קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת
Niphal part.	נִקְטַל	נִקְטְלָה or נִקְטַלְתָּ	נִקְטְלִים	נִקְטְלוֹת

PARAGOGIC VOWELS.

§ 218. The termination י or ם is sometimes added to nouns in the construct singular, § 61. 6, בָּנִי Gen. 49:11 for בְּנֵי, מִלְאָחִי Isa. 1:21 for מִלְאָח, רִבְחִי Lam. 1:1 for רִבַּח, מִשְׁפָּחִי Ps. 113:6 for מִשְׁפָּח, חֵירוֹ Gen. 1:24 for חֵיה. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מִלְכִּיזְדֶּקֶךְ *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפֹנָה *northward*, לְנֶגְבָּה *southward*, שָׁמַיְמָה *heavenward*, חֲבִיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גֶּרֶן from גָּרָן, אֶרֶץ from אֶרֶצָה, מִדְבָּר from מִדְבָּרָה, מִדְבָּר 1 Kin. 19:15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective חָלִיל *profane* in the peculiar phrase חָלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, יָמִימָה מִיָּמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשֹׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4:41; in פָּדָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פָּדָה a is changed to e before this ending, § 63. 1, in הָדָה Ezek. 25:13, נָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to הַ, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכָּה or מֶלֶכָּא the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כָּם, כָּן of the second person are connected with nouns in the singular by a vocal Sh'va, נו of the first person plural and ה of the second fem. singular by Tsere, and ה, ה, מ, ך of the third person by Kamets; ה is invariably contracted to ו, rarely written ה, § 62. 1, and ה to ה, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הָיָא her days Nah. 2:9.

b. *First person*: נו is in a few instances preceded by Kamets, מִן־נו Ruth 3:2, קִיָּמִי Job 22:20.

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, יָדָה Ex. 13:16, בָּשָׂמָה Jer. 29:25. In pause the Sh'va before ה becomes Seghol, § 65, יָדָהָ Gen. 33:5, בָּשָׂמָהָ Ps. 139:5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, יָדָהָ Ps. 53:6. In the feminine the connecting vowel e is rarely written יָדָהָ Ezek. 5:12; יָדָה, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, יָדָהָ Jer. 11:15, בָּשָׂמָהָ Ps. 116:19, נִשְׁרִיבִי 2 Kin. 4:7 K'thibh, where the K'ri has יָדָהָ. Sometimes the distinction of gender is neglected in the plural and כָּם is used in place of the feminine כָּן, אֲבִירָם Gen. 31:9, אֲזִנָּם, בָּנֵיהֶם Jer. 9:19; ה is sometimes added to the feminine suffix as to the full pronoun, יָדָהָ Ezek. 23:49.

Third person. The connecting vowel before הוּ and הִי is occasionally *e*, לְיָרִיבָהּ Gen. 1:12, פִּלְגֶּשֶׁהָ Judg. 9:24, מִשָּׁהָ Nah. 1:13, אִוְרָהָ Job 25:3, so רִשְׁתִּי from רִשׁ and מִרְעָהָ from מִרְעֶה and frequently with nouns in הִי, תִּצְהִי and מִרְאָהָ from מִרְאֶה, מִשָּׁהָ from מִשָּׁה; *e* does not occur before the plural ׀ unless it is represented by the vowel-letter ׀ in מִזְבְּחוֹתָם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קָרְבָּנָה Gen. 41:21. The form הִי in the masc. sing. is commonly reckoned an archaism. אֶתְּלָהּ Gen. 12:8, שִׁירָהּ Ps. 42:9, כֶּסֶף Jer. 2:21, so several times in the K'thibh, עִירָהּ Gen. 49:11, הַבִּיאוּהָ Ex. 22:4, כְּסִיאוֹהָ Ex. 22:26, נִסְכָּהּ Lev. 23:13, שְׁלִשָּׁהּ 2 Kin. 9:25, הַבִּיאוּהָ Ezek. 48:18, where the K'ri in each instance substitutes ׀. In a few instances the consonant is rejected from the feminine, הִי being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁעָרָהּ Lev. 13:4, חֲטָאָהּ Num. 15:28, or by a Masoretic note in the margin, אֶתְּלָהּ Isa. 23:17, 18 for אֶתְּלָהּ; once אֶתְּ is substituted for הִי, כֶּסֶף Ezek. 36:5. The longer forms of the plural suffixes הֶם, הֵן are rarely affixed to nouns in the singular, לְבָרְכֶיךָ Gen. 21:28, מְלָכֶיךָ Ezek. 13:17, שְׂבִיחֶיךָ Ezek. 16:53, or with the connecting vowel Kamets, בְּרָכָהּ 2 Sam. 23:6, or with הִי appended, בְּרָכָהּ 1 Kin. 7:37, הוֹדֵיָהּ Ezek. 16:53. The vowel הִי is also sometimes added to the briefer form of the fem. plural, לְבָרְכֶיךָ Gen. 21:29, בְּרָכָהּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ׀ or הֶם being used for the feminine, כָּלָם Cant. 4:2, 6:6 for כָּלָן, יְרִיבָם Job 1:14 for יְרִיבָן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending ׀ before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; ׀ of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ׀ § 62. 2, אָבִי, אָחִי, פִּי more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּידָךְ Zeph. 2:9 the vowel-letter ׀ of the first person suffix is dropped after the final ׀ of the noun.

2. The masculine plural termination ׀ and the dual ׀ are changed to ׀ before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. 6. This ׀ remains unchanged before the plural suffixes; but before הִי the second masc. singular and הִי third fem. singular it becomes ׀, and before the remaining suffixes the diphthongal vowel is resolved into ׀, which combined with ׀ the first singular forms ׀, with הִי the second feminine הִי, and with הוּ the third masculine הוּ, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel ׀ or its modifications, תַּחֲנוּנֶיךָ 2 Kin. 6:8 for תַּחֲנוּנֶיךָ, מִשְׁפָּחָךְ Ezek. 132:12 for מִשְׁפָּחָיְךָ Deut. 28:59 for מִשְׁפָּחָיְךָ.

16:52 for אֶחָדָם, אֶחָדָם, אֶחָדָם Ps. 74:4, חֲבֻתָם, חֲבֻתָם, חֲבֻתָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמֻשָּׁיו Lev. 5:24, חֲמֻשָּׁיו Ps. 9:15, שְׁנֵאֵיךְ Ezek. 35:11, גְּצֵהָךְ Isa. 47:13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, חֲבֻתָּךְ Ex. 33:13 for חֲבֻתְךָ, חֲבֻתָּךְ Ps. 134:2 for חֲבֻתְךָ, חֲבֻתָּךְ Ex. 32:19 K'thibh (K'ri מִיָּדְךָ), עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri מִיָּדְךָ), חֲבֻתָּךְ Gen. 10:5 for חֲבֻתְךָ, חֲבֻתָּךְ Gen. 4:4 for חֲבֻתְךָ.

c. *Second person.* The vowel י remains unchanged before the fem. sing. י in אֲשֶׁרֶךְ Eccl. 10:17 and with ה appended: מְלֻאֲכֶה Nah. 2:14. Sometimes, as in the full pronoun, י is appended to the fem. sing. suffix and ה to the plural, חֲבֻתְךָ Ps. 103:3, חֲבֻתְךָ ver. 4, חֲבֻתְךָ Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרֵיהוּ Nah. 2:4 for גְּבוּרָיו, גְּבוּרָיו Hab. 3:10, עֲיֻלָּהוּ Job 24:23; *ēhu* = *aihu* by transposition of the vowels becomes *auhi* = *chī* וְהִי which is found once in תְּגִמּוּלָּהִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחִיָּךְ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלִיָּהֶם Ezek. 40:16, גְּיָחִיָּהֶם Ezek. 1:11, and ו to the abbreviated masc. אֲלֵהֶם Deut. 32:37, וְחֵימָם ver. 38, פְּיָם Job 27:23, פְּיָם Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	יְ	יָ	וְ	וָ	נִ	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֶן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְכֶּם *heart*, לִבְכֶּם *your heart*, לִבְהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפֹתֵהֶם pl. שֵׁפֹתֵהֶם *their lips*.

a. בֶּם *blood* becomes חֲמֻשָּׁם and יָד *hand* יָדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ת becomes ח, in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפתו *his lip*, שפתם *their lip*, שפתיה *thy lips*, שפתיהו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מִשְׁלָּח const. מִשְׁלָּחִי suf. מִשְׁלָּחִי. If two consonants have coalesced in the final letter, it will receive Daghesch-forte agreeably to 6, בָּחוּ from בָּחוּ, אָמְרוּ from אָמְרוּ; 1 Sam. 16: 15 from the fem. מִבְּלָח, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָחִי Isa. 26: 19 from נִבְלָח but נִבְלָחוּ, נִבְלָחוּ Cant. 2: 10 from נִבְלָח const. נִבְלָח; so אָלְחִי, גִּבְרָתִי, נְהַרְתִּי, שִׁבְעָתִי but const. שִׁבְעָתִי, comp. מִיָּהֱבָה const. מִיָּהֱבָה.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב *heart*, לִבִּי *my heart*, לִבְבָּהּ *thy heart*, לִבֵּינוּ *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before ה, אָהֵבָה, e. g. בָּהֵבָה, מִבְּהֵבָה, or with a guttural to Pattahh, אָהֵבָה, אֶהְבֵּה, though with occasional exceptions, אֶהְבֵּה Isa. 22: 21, שִׁבְעָה 1 Sam. 21: 3, בָּשָׂה from בָּשָׂה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׂם from שָׂמוּ plur. שָׂמוּ, בָּהֵבָה, רָהֵבָה, גִּבְרָה, גִּבְרָה but גִּבְרָה plur. גִּבְרָה, שָׂמוּ from שָׂמוּ plur. שָׂמוּ.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְתָּי *my lips*, שִׁפְתָּינוּ *our lips*, אָזְנִי *my ears*, אָזְנֵינוּ *our ears*; קַרְנִים and קַרְנֵינוּ *horns*, קַרְנִי and קַרְנֵינוּ *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מֶלֶךְ *king*, מֶלְכִּי *my king*, מֶלְכְּךָ *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹקֵחַ *sucker*, יוֹקֵחִי *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעֵלָו and פָּעֵלָו from פָּעַל Hos. 13:14, with Daghesh-forte separate, קָבֵלְו Ezek. 26:9, קָבֵלְו 1 Kin. 12:10, סָבֵלְו Isa. 9:3, סָבֵלְו Jer. 4:7; בגָּד garment has בגָּדִי, בגָּדוֹ instead of בגָּדִי, בגָּדוֹ.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, עֵינִי from עֵין eye, מוֹתִי from מָוֶת death; but עֵרֶה Gen. 49:11 from עֵר young ass, טִירוֹ Isa. 10:17 from טֵוֶה thorn, עֵלְו Ezek. 18:26, 33:13 from עָלָה iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הָבֵשׁ from הָבֵשׁ, שָׁבֵם from שָׁבֵם, but בָּרֵשׁ from בָּרֵשׁ, בָּלָדָה from בָּלָדָה, שָׁבֵם from שָׁבֵם, פָּרִיָּה from פָּרִיָּה, פָּרִיָּה from פָּרִיָּה, פָּרִיָּה from פָּרִיָּה, פָּרִיָּה from פָּרִיָּה. By a like transposition עֲנָפֶקֶם Ezek. 36:8 is for עֲנָפֶקֶם from עָנָף.

d. The noun אֲשֵׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרִי, אֲשֵׁרֵי not אֲשֵׁרִי, אֲשֵׁרֵי.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָדִי and עָדִי from עָד (root עָדָה), בָּתָּם from בָּת (בָּתָּה), אֲתָנָה from אֲתָנָה (pl. אֲתָנָה).

a. אֲשָׁבָה lattice, בָּרָמֶל garden, מָשְׁבָּה refuge, which do not occur in the plural, take Daghesh-forte before suffixes; שָׁבָה has in the plural שָׁבָה but before suffixes שָׁבָה, שָׁבָה; בָּן (root בָּנָה) base has בָּנִי, בָּנוֹ.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. §207. 2. a, הָרָרִי Jer. 17:3, הָרָרִי Ps. 30:8, הָרָם Gen. 14:6 from הָר; צָלָו Job 40:22 and צָלָו from צָל; שָׁלָה Ezek. 16:4 and שָׁרָה Cant. 7:3. Once Daghesh-forte is resolved by the insertion of נ, מְעֻנִּיהָ Isa. 23:11 for מְעֻנִּיהָ, §54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵה field שָׂדֵי, שָׂדֵה, שָׂדֵה; מִקְנֵה cattle מִקְנֵה.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֲשִׂיהָ Isa. 22:11, מִפְּתִיחָה Hos. 2:16, נוֹטְרִיָּה Isa. 42:5, שֶׁה sheep becomes שֶׁהִי or שֶׁהִי.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.

		heart	לֵבָב	king	מֶלֶךְ	queen	מִלְכָּה	hand	יָד
<i>Const.</i>			לֵבָב		מֶלֶךְ		מִלְכָּה		יָד
<i>Sing.</i>	1 c. my	"	לֵבָבִי	"	מֶלְכִּי	"	מִלְכָּתִי	"	יָדִי
	2 m. thy	"	לֵבָבְךָ	"	מֶלְכְּךָ	"	מִלְכָּתְךָ	"	יָדְךָ
	2 f. thy	"	לֵבָבְךָ	"	מֶלְכֶּךָ	"	מִלְכָּתְךָ	"	יָדְךָ
	3 m. his	"	לֵבָבוֹ	"	מֶלְכוֹ	"	מִלְכָּתוֹ	"	יָדוֹ
	3 f. her	"	לֵבָבָהּ	"	מֶלְכָּהּ	"	מִלְכָּתָהּ	"	יָדָהּ
<i>Plur.</i>	1 c. our	"	לֵבָבֵנוּ	"	מֶלְכֵּנוּ	"	מִלְכָּתֵנוּ	"	יָדֵנוּ
	2 m. your	"	לֵבָבְכֶם	"	מֶלְכֶּכֶם	"	מִלְכָּתְכֶם	"	יָדְכֶם
	2 f. your	"	לֵבָבְכֶן	"	מֶלְכֶּנָּה	"	מִלְכָּתְכֶן	"	יָדְכֶן
	3 m. their	"	לֵבָבָם	"	מֶלְכָּם	"	מִלְכָּתָם	"	יָדָם
	3 f. their	"	לֵבָבָן	"	מֶלְכָּן	"	מִלְכָּתָן	"	יָדָן

PLURAL.

DUAL.

		hearts	לֵבָבִים	kings	מֶלְכִים	queens	מִלְכוֹת	hands	יָדִים
<i>Const.</i>			לֵבָבִי		מֶלְכִי		מִלְכוֹת		יָדִי
<i>Sing.</i>	1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מִלְכוֹתִי	"	יָדִי
	2 m. thy	"	לֵבָבֶיךָ	"	מֶלְכֶיךָ	"	מִלְכוֹתֶיךָ	"	יָדֶיךָ
	2 f. thy	"	לֵבָבֶיךָ	"	מֶלְכֶיךָ	"	מִלְכוֹתֶיךָ	"	יָדֶיךָ
	3 m. his	"	לֵבָבוֹ	"	מֶלְכוֹ	"	מִלְכוֹתָיו	"	יָדָיו
	3 f. her	"	לֵבָבָהּ	"	מֶלְכָּהּ	"	מִלְכוֹתֶיהָ	"	יָדֶיהָ
<i>Plur.</i>	1 c. our	"	לֵבָבֵינוּ	"	מֶלְכֵּינוּ	"	מִלְכוֹתֵינוּ	"	יָדֵינוּ
	2 m. your	"	לֵבָבֵיכֶם	"	מֶלְכֵיכֶם	"	מִלְכוֹתֵיכֶם	"	יָדֵיכֶם
	2 f. your	"	לֵבָבֵיכֶן	"	מֶלְכֵיכֶן	"	מִלְכוֹתֵיכֶן	"	יָדֵיכֶן
	3 m. their	"	לֵבָבֵיהֶם	"	מֶלְכֵיהֶם	"	מִלְכוֹתֵיהֶם	"	יָדֵיהֶם
	3 f. their	"	לֵבָבֵיהֶן	"	מֶלְכֵיהֶן	"	מִלְכוֹתֵיהֶן	"	יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמוֹנָה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֹת	עָשׂוֹר	עָשׂוֹר

a. אֶחָד is for אָחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אָחָדָה, § 54. 2, but in pause אַחָה; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once חָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghes in ת see § 22. *b*; this is once omitted after Daghesht-for, מִשְׁתֵּי Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעָּה *fourfold*, שִׁבְעָּה *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָנָה Job 42 : 13, and once with a suffix in the form שִׁבְעָהּ 2 Sam. 21 : 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	<div> <div>{</div> <div>עָשָׂר</div> <div>אֶחָד</div> </div>	<div> <div>עֶשְׂרִי</div> <div>אֶחָד</div> </div>
	<div> <div>{</div> <div>עָשָׂר</div> <div>שְׁנַיִם</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שְׁנַיִם</div> </div>
Twelve	<div> <div>{</div> <div>עָשָׂר</div> <div>שְׁלֹשִׁים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שְׁלֹשִׁים</div> </div>
	<div> <div>{</div> <div>עָשָׂר</div> <div>אַרְבָּעִים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>אַרְבָּעִים</div> </div>
Thirteen	<div> <div>{</div> <div>עָשָׂר</div> <div>חֲמִישָׁה</div> </div>	<div> <div>עֶשְׂרִי</div> <div>חֲמִישָׁה</div> </div>
Fourteen	<div> <div>{</div> <div>עָשָׂר</div> <div>שֵׁשִׁים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שֵׁשִׁים</div> </div>
Fifteen	<div> <div>{</div> <div>עָשָׂר</div> <div>שִׁבְעִים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שִׁבְעִים</div> </div>
Sixteen	<div> <div>{</div> <div>עָשָׂר</div> <div>חֲמִשָּׁה</div> </div>	<div> <div>עֶשְׂרִי</div> <div>חֲמִשָּׁה</div> </div>
Seventeen	<div> <div>{</div> <div>עָשָׂר</div> <div>שְׁמוֹנִים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שְׁמוֹנִים</div> </div>
Eighteen	<div> <div>{</div> <div>עָשָׂר</div> <div>תִּשְׁעִים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>תִּשְׁעִים</div> </div>
Nineteen	<div> <div>{</div> <div>עָשָׂר</div> <div>עֶשְׂרִים</div> </div>	<div> <div>עֶשְׂרִי</div> <div>עֶשְׂרִים</div> </div>

a. The origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *underiginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמוֹנִים עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר .

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמנים
Fifty	חמשים	Ninety	תשעים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרת Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שנים ושישים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, ושישים ושתים *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מאה *one hundred*, אלה *one thousand*, רבבה, רבו or רבוא *ten thousand*. These are duplicated by affixing the dual termination מאות *two hundred*, אלפים *two thousand*, רביות or רביות *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, שש רבאות *sixty thousand*, אלה אלפים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	ששי
Second	שני	Seventh	שביעי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמישי	Tenth	עשירי

The feminine commonly ends in ית , occasionally in יה .

a. There are two examples of the orthography ראִישׁוֹן Josh. 21 : 10, Job 15 : 7, and one of רִישׁוֹן Job 8 : 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, תְּלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רֶבֶעַ and רִבֵּעַ *one quarter*, חֲמִישׁ *one fifth*, עֲשָׂרוֹן *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32 : 6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (הַ הַיִּדְיָה) consists of ה with Pattahh followed by Daghesth-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָ and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, §24. 3; comp. the démonstrative particle הַא and הַא *behold!* In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמוֹרֵד Gen. 10:26, אֶלְנָבִישַׁי *hail*, the equivalent of נָבִישַׁי, and possibly in אֶלְקִיחַ Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, §25, הַאֵר, הַמְדַּבֵּר but הַבְּרָכָה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Dagghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הָאֵהָל, הָהָר, הָעֵצ, הָעֵץ Gen. 15:11, הָרָשָׁע but הַחֲשָׁשׁ, הָהוּא, הָעֵץ Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהָר Gen. 6:19, הַחֲמֻלִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּסָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָעֵרִים, הָהָרִים, הַחֲרָשִׁים, הַחֲכָם, הָהָג.

a. This change very rarely occurs before א, הָאֲמִיר Mic. 2:7. When א is followed by Kamets-Hhateph, Pattahh remains הָהֲבִיבָה.

b. The article does not usually affect the vowels of the word before which it stands; in הָר mountain and הָעָם people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, הָאָרֶץ *earth* but הָאָרֶץ. The plurals of אֹהֶל *tent* and קֹדֶשׁ *holiness* without the article are אֹהֶלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article בְּאֹהֶלִים (for בְּהֹאֶהֱלִים) Judg. 8:11, הַקֹּדֶשִׁים Ex. 26:33, §208. 3 *b*;

קָאָה *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הַקָּאָה Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשְּׁמִימִים for בְּשִׁמְיִים, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הֵא הִשְׁאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵיִלֵּךְ *shall we go?* הֵאלֹא־הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵכֶזְזוּהָ Gen. 34 : 31, הֵלָמְזַנְהָ Job 18 : 4, הֵצָרִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הִיִּרְבְּתֶם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הִלָּכְךָ Gen. 17 : 17, הִצַּצְתָּהּ 18 : 21, Methegh, § 45. 2, הִמְשַׁלֵּךְ Judg. 9 : 2, הִתְשַׁלַּח Job 38 : 35, or compound Sh'va, § 16. 3. b, הִבְרָכָה Gen. 27 : 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הֵיִשָּׁב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הֵאֲלֵךְ Ex. 2 : 7, הֵאֲשִׁיר 2 Kin. 6 : 22, הֵהוּיִמִּיר Jer. 2 : 11, הֵהָהָה Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הֵאֲתָם Judg. 6 : 31, הֵאֲפָרְתִּי Judg. 12 : 5, הֵאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵאָמַר Ezek. 28 : 9, הֵהִיָּתָה Joel 1 : 2, הֵחָלַם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמִשְׁלַל for לְמִשְׁלַל, כְּדָבָר for כְּדָבָר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּחֵרִי, לְאָכַל, בְּאֵרִי.

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, אֲדוֹן *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדֹנָי, אֱלֹהִים, לְאֲדֹנָי, לְאֱלֹהִים for אֲדֹנָיִם the Seghol lengthened to Tsere in the simple syllable, לְאֲדֹנָי but לְאֱלֹהִים but אֲמַר, אֲמַר, אֲמַר. Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֲבִיר Isa. 10: 13 for בְּאֲבִיר, בְּיִתְרוֹן Eccles. 2: 13 for בְּיִתְרוֹן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלָה, בְּזֹאת, לְנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּעַל, פָּעַל, פָּעַל, פָּעַל and עָשָׂה and עָשָׂה verbs when preceded by ל, e. g. לְנֶפֶשׁ, לְחַיִּים, לְחַיִּים; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מֶה *what* they are commonly pointed בְּמֶה, בְּמֶה, לְמֶה or followed by a guttural, לְמֶה.

5. Before the article its ה is rejected and the vowel given to the preposition, כְּדָבָר for כְּהַדְבָּר, לְאֶרֶץ for לְהַאֲרֵץ, לְהַאֲרֵץ for לְהַאֲרֵץ.

a. ה not infrequently remains after כ, כְּהַיּוֹם Gen. 39: 11, more rarely after the other prepositions, לְהַיּוֹם 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשָׁבִית Am. 8: 4 for לְהַשְׁבִּית, בְּשָׁבִיטָה Prov. 24: 17 for בְּהַשְׁבִּיטָה.

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghes-forte, מִן דָּרָה for מִדָּרָה. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to T'sere, מִן חֵיץ for חֵיץ, מֵאֶרֶץ, מִקְדָּשׁ, מֵצֵם.

a. *אֵן* is sometimes poetically lengthened to מֵאֵן, and once has the form of a construct plural, מֵאֵי Isa. 30: 11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִמּוֹנִי	מִמֶּנִּי, מִמֵּנִי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	מִמּוֹךְ	מִמֶּךָ, מִמֵּךְ
2 f.	בְּךָ	לְךָ	—	מִמֶּךָ
3 m.	בּוֹ	לוֹ	מִמּוֹהוּ	מִמֶּהוּ, מִמֵּהוּ
3 f.	בָּהּ	לָהּ	מִמּוֹהָ	מִמֶּהָ

PLURAL.

1 c.	בָּנֵינוּ	לָנוּ	מִמּוֹנֵינוּ	מִמֶּנֵּינוּ
2 m.	בְּכֶם, בָּכֶם	לְכֶם, לָכֶם	מִמּוֹכֶם, מִמֵּכֶם	מִמֶּכֶם
2 f.	בְּכֶן	לְכֶן	—	מִמֶּכֶן
3 m.	בָּהֶם, בָּהֶן	לָהֶם, לָהֶן	מִמּוֹהֶם, מִמֵּהֶם	מִמֶּהֶם, מִמֵּהֶם
3 f.	בָּהֶן	לָהֶן	—	מִמֶּהֶן

a. The syllable *מִ* inserted between *ב* and the suffixes, and which is in poetry sometimes added to *ב*, *כ* and *ל* without suffixes to convert them into independent words, *בְּמִי*, *כְּמִי*, *לְמִי*, is commonly thought to be related in its origin to the pronoun *מִה* *what*, so that *מִמּוֹנִי* would in strictness denote *like what I am*, i. e. *like me*. The preposition *מִן*, with the exception of some poetical forms, reduplicates itself before the light suffixes, *מִמֶּנִּי* = *מִמֵּנִי*. Comp. a similar reduplication of a short word, *מִימִי* or *מִי* construct of *מַיִם* *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by *ו* prefixed with *Sh'va*, וְחֵשֶׁךְ, וְהָאֶרֶץ. Before one of the labials *ב*, *מ*, *פ*, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וְיָמָלָה, וְפָנִים, וְלִהְבֵּהִיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיָרִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיָאֲרִי, וְיַעֲזִיז, וְיַחֲלִי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְיָרַע, וְלִיכָה, וְבָהִי.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָבִיב Gen. 2:12, וְיַחֲבֹקֶשֶׁת Ezek. 26:21, וְיַסְעֶדָה 1 Kin. 13:7, וְיַצְעֲקִי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְיַחֲיוּ, וְיַחֲיֶה, וְיַחֲיֶהָם, וְיַחֲיֶהוּ 2 plur. preterite and imperative of the verbs וְיַחֲיֶה *to be* and וְיַחֲיֶה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיַחֲיֶה, וְיַחֲיֶהָ for וְיַחֲיֶה, וְיַחֲיֶהָ.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וְאֶדֶן *master* when connected with singular suffixes, וְאֶדֶן *Lord* and וְאֶלֹהִים *God*, וְאֶדֶן, וְאֶדֶן, וְאֶלֹהִי, וְאֶלֹהֵינוּ the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיַחֲיֶה when וְיַחֲיֶה has the vowels of וְאֶדֶן. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְאֶבְשָׁר Zech. 11:5 for וְאֶבְשָׁר Jer. 25:36 וְיַחֲלֶה.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוּ *if*. The pronoun זֶה, of which probably שֶׁ is originally only a modification (comp. the relative use of זֶה, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם׳, אַמְּלִים and אַמְּלִים *truly* from אֱמֶן *truth*, חַנּוּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאֵם *suddenly* from פָּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַדְּ׳ *surely, only* from אֲדָן.

(3.) By composition, as מַדּוּעַ *why?* from מָה הַדּוּעַ *quid edoctus*, מִלְמַנְיָה *from above* from מִן, לְ, and מַנְיָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵפֶס *no more* prop. *cessation*; with a preposition, בְּמֹאֵד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יחדוֹ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הַיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מְהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and רֵשׁ

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ו epenthetic. Thus

1. הָיָה. *First person* הָיָה, הָיָה and הָיָה; הָיָה, הָיָה and הָיָה. *Second person* masc. הָיָה once הָיָה; הָיָה, fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

2. עָוָר. *First person* עָוָר and עָוָר; once with plur. עָוָר Lam. 4 : 17 K'ri. *Second person* masc. עָוָר fem. עָוָר. *Third person* masc. עָוָר, fem. עָוָר.

3. אָי, *Second person* אָי. *Third person* אָי, אָי.

4. אָי. *First person* אָי. *Second person* masc. אָי, fem. אָי. *Third person* masc. אָי and אָי, fem. אָי.

5. רָשָׁ. *Second person* רָשָׁ, רָשָׁ and רָשָׁ. *Third person* רָשָׁ.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִי *without*, בְּעֵד *through*, זֶלֶת *except*, לְעַן *on account of*, מִלְּמַד or מִלְּמַד *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after*, מֵאִתּוֹ *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנֶיךָ *before*, אֶל-מִלְּמַד *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלְלָה and בְּעֵבֶר *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל־יָדָבֹר *beyond*, לְ מֵעַבֵּר *from beyond*, לְעִמָּת *in conjunction with*, לְמִזְנֵן and עַל־יָקָב *on account of*, כִּפִּי, כָּפִי *and* עַל־פִּי *according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאת *toward* prop. *to meet*.

(4.) A preposition and an adverb, בְּלִעְדִּי and מִבְּלִעְדִּי *without from* בִּלְ *not* עַד *unto*, לְ מֵהַקָּצָה *beyond*, בְּבִלִּי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֵצֶל *beside me*, זִנְיָתִי, נָגְדִי, עִמִּי, except אַחֲרֵי *after*, אֶל־ *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶם and בֵּינֵיהֶם, בֵּינֵינוּ and בֵּינֵיהֶם.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֵצֶל, עַל, אַחֲרֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחֲתָיו 2 Sam. 22: 37, 40, 48; with the 3 masc. plur. suffix it is תַּחֲתָם oftener than תַּחֲתֵיהֶם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתִּי, אֶתְּךָ, אֶתְכֶם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֹתִי, אֹתְךָ, אֹתְכֶם rarely אֹתְיָם, אֹתְהֶם rarely אֹתְהֶם and אֹתְהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אוֹתִי, אוֹתְךָ.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אף *also*, אם *and* לו *if*, אשר *and* כי *that, because*, פן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions כי *but*, כי אף *how much more* prop. *also that*.

(2.) The conjunction כי *or* אשר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן *in order that*, וְעַן *and* וְעַתָּה *because*, עַד *until*, כִּי כִּי *because*.

(3.) An adverb with a preposition or conjunction, בְּטֶרֶם *before*, לִכֵּן *or* עַל־כֵּן *therefore*, לֹא־כִי *unless* from לו *if* לֹא *not*.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz. :

1. Natural sounds expressive of various emotions, as אַח, הֵה, אֲהֵה *ah! oh!* הֵאָה *aha!* הֵי *ho!* וֵוֵה *woe!* אֲוִי, אֲוִיָּה, אֲבִי, אֲבִיָּה *woe!* אֲלֵלִי *alas!* הֶח *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הִבֵּה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הֲלִיכָה *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now!* *I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as אֲנִי קְדוֹשׁ *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, עֲשֵׂה לַצַּדִּיק לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טָמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, יְהַלְלוּ-יָהּ לֹא הַמֵּתִים *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי-נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, לָטוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפְלוּ מִן-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָרְחוּ יָלְדָהּ (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרְעִי וְנָפְלוּ וְאֶנְכִּי וְאֶנְחִי קָמְנִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׂאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, פָּסַל לֹא-תַעֲשֶׂה-לָּךְ *thou shalt not make unto thee a graven image* Ex. 20:4, לְבָבְךָ לְמוֹסָר *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִדְתוֹ וְגו' *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׁמַע *and the hearer shall hear* 2 Sam. 17:9, חָרְשֵׁי הָרָשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיְלֹת עָמַל מְנוּחָי *they have appointed* Job 7:3.

* וגו' is an abbreviation for וְגוֹמְרִי *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְרַע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתָּצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְכָלֵי הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאָנֹכִי וְהַיָּצֵר נִלְכָּה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ* *a firmament, etc., and God made הָרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.,* Ps. 1:1, an adjective, *הַמֵּאִיר הַגָּדֹל* *the greater light*, *הַמֵּאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הַר* *a mountain*, *הָהָר הַזֶּה* *this mountain*, *הָהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶה the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹן the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְּאִיָּה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּיָּה the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוּר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάμβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הַיּוֹם הַזֶּה *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁמֶשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword* devoureth one as well as another 2 Sam. 11:25; *they shall mount up with wings כְּנָשָׁרִים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחֵכְמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men בְּסִנְנוֹרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֲזַיְתֵּם הַיָּשָׁרִים וְאֲזַיְתֵּם הַרְשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיֵךְ, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָיָה הָלֵךְ *who went* Josh. 10:24, הָיְתָה הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הָיָה הַקְּדָשׁ *which he sanctified* 1 Chron. 26:28, הֵם הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, הָיָה בְּהַכִּין *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָיָה עָלֶיהָ *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּדָיִם *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, *as* בְּשָׁנִים *(the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶלֶת *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֵלֶּיךָ הַלֵּוֹן וְהַדָּבָר *the lion and the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בְּמִקְנֵה בָקָר *in (the) cattle*, בְּמִקְנֵה כֶּסֶף *in (the) silver*, and בְּמִקְנֵה זָהָב *in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 21:35 *he hath given him* וְכֶסֶף וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּל* *the lord, Baal*, *הַשָּׂטָן* *the adversary, Satan*, *הַנָּהָר* *the river, the Euphrates*, *הַיֶּרֶדֶן* *the descending (stream), the Jordan*, *הַלְבָנוֹן* *the white (mountain), Lebanon*, *הַבְּרָמָל* *the garden, Carmel*, *הַבִּצְר* *the circuit of the Jordan*, *הַמִּצְפָּה* *the watch-tower, Mizpah*, *הָאָדָם* *and אָדָם the (first) man, Adam*, *הָאֱלֹהִים* *and אֱלֹהִים the (true) God*. In *הַחֲבִי* *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִינוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִי* *the (other) half of them* Josh. 8:33, opposed to a preceding *הַחֲצִי* *one half of them*; so in *בְּגִבְרָתָהּ* Isa. 24:2. In *מִכְסַּת הַעֲרֶפֶת* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּחֹהֶב הָאֶהָלִי* *in the midst of my tent* Josh. 7:21, *בְּחֹהֶב הַדָּבָר* *in the midst of its fold* Mic. 2:12, *כָּל-הַרוּחֹתֶיהָ* *the whole of the women with child* 2 Kin. 15:16; in *לְמַעַן הִיא* Prov. 16:4 it distinguishes the noun *מַעַן* from the preposition *לְמַעַן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמַּכְהוּ* *the (one) smiting him* Isa. 9:12, *הַמַּעֲלֶה* *the (one) bringing thee up* Ps. 81:11, *הַמַּעֲטָרֵי* *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבֵטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּפְרִי מַעֲשֶׂיךָ* *the first-fruits of thy labours*, *נְשֵׁי-בָנָיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מַעֲרַת שׂוּדָה* *the cave of the field of Machpelah* Gen. 23:19, *אֲרוֹן בְּרִית-יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הָאֹהֶל* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּית-אֵל* *the God of Bethel* Gen. 31:13, *הַיָּתִיד הָאֵרֶץ* *the pin of the web* Judg. 16:14, *כָּל הַתּוֹעֲבֹת* *all the abominations of the nations* 1 Kin. 14:24, *קִבְרֵי אִישׁ-הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל-הַמַּלְכוּת* *all the king-*

doms of the earth Jer. 25:26. הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַקֶּסֶן שֶׁבָּבֶה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַיְמִינִי *the Benjamite* Judg. 3:15, בֵּית-הַשֵּׁמֶשׁ *the Bethshemite* 1 Sam. 6:14, בֵּית הַלֶּהֱמִי *the Bethlehemite* 1 Sam. 16:18, אֲבֵי הַקְּזִרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הַקְּזִירִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לַפְּנֵי שָׁמֶשׁ *kings of (the) earth* Ps. 2:2, in *the presence of (the) sun* Ps. 72:17, אֲמֵר טֹמֵר אֶתָּא בֹקֵר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, שָׁנָה אַחֲרֵית שָׁנָה *to year's end* Deut. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), יְרֵאָה *(the) captain of (the) host* 1 Kin. 16:16, לִמְדָּאֵל מֶלֶךְ *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, וְרֵחַב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, הַחֲקָאִים הַהֵם *the (persons) decreeing unrighteous decrees* and *writing, etc.* Isa. 10:1, וְזָמֹר וְקִנֹּר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְזִמְרָה *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, וְדָבָשׁ הָלֶב *milk and honey* Ex. 3:8, יָמִים עֵיל *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כַּל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַזִּנְדָּלוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן הָכֶם* *a wise son* Prov. 10:11, *הַתֵּן יָצָא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֵיהָ הַרְבֵּי* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָבֵד וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּנִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִיד* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר מַעֲשֵׂהוּ* *his strange work*, *נְכִרְיָה* *נְכִרְיָהּ* *his strange task* Isa. 28:21, *עַבְדִּי עָבֵדִי* *my righteous servant* Isa. 53:11, *אֲחוֹתָהּ אֲחוֹתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַנְּגִלָּה הַחֲדָשָׁה* *the new cart* 2 Sam. 6:3, *הַנֶּזֶן נְכִרְיָה* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אָחִיךָ אָחִי* *your other brother* Gen. 43:14, *הַלֵּבֶשׁ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *רָעָה דְבָרָם* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַחֲצָר הַגְּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַקָּשִׁיר* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'th'ibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *הַיּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵם* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הָאָרְצִי הַשְּׁנָיִם הַטּוֹבוֹת הַבָּאִתָּהּ דֵּינִי *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative הָּ occasionally stands emphatically before its noun, מֹשֶׁה הָּ *this Moses* Ex. 32:1, where it is probably contemptuous like the Latin *iste*, הָּ לֶחֶמֶנוּ *this our bread* Josh. 9:12, Judg. 5:5, 1 Sam. 17:55, 56, הָּ הָעָם *this people* Isa. 23:13, Hab. 1:11. The demonstrative both follows the noun and is repeated after the adjective הַגּוֹלִים הַנִּשְׁאָרִים *these nations these that remain* Josh. 23:7, 12.

b. The article is sometimes omitted from the demonstrative, הַדּוֹר *this generation* Ps. 12:8, בַּלַּיְלָה הַזֶּה *in that night* Gen. 19:33, 30:16, 32:23, 1 Sam. 19:10, particularly if the noun is made definite by means of a suffix, אֲנִי שֶׁבַעֲתֵי זֶה *this my oath* Gen. 24:8, אֲנִי אֵלֶּיךָ *these my signs* Ex. 10:1, 11:8, Deut. 11:18, Josh. 2:14, 20, Judg. 6:14, 1 Kin. 22:23, 2 Chron. 18:22, 24:18, Jer. 31:21.

c. The article is still more rarely dropped from the noun, מִזְּטֹהֶם הֵנָּה *this small quantity of honey* 1 Sam. 14:29, אֵרֶשׁ אֶפְרַתִּי הֵנָּה *that Ephrathite* 17:12, הַחֲלִי הַזֶּה *this sickness* 2 Kin. 1:2, 8:8.

NUMERALS.

Cardinal Numbers.

§250. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מְקוֹם אֶחָד *one place* Gen. 1:9, הַיְרִיעָה הָאֶחָת *the one curtain* Ex. 26:2.

a. In a very few instances the noun is in the construct before the numeral *one*, מִשְׁפָּט אֶחָד *one law* Lev. 24:22, אָרוֹן אֶחָד *a chest* 2 Kin. 12:10, פַּחַת אֶחָד *one governor* Isa. 36:9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14:9, שֵׁשִׁים עִיר *sixty cities* Deut. 3:4, מֵאָה צֻמִּיקִים *a hundred cakes of raisins* 2 Sam. 16:1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13:5.

(2.) Such as have a distinct form for the construct (viz.

2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶדְנִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ וְאַתָּנָה *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, יְשָׁתָלֶם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12 : 4, אַרְבָּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתְךָ *thy fifty*, חֲמִשָּׁתוֹ *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֵיכֶם *your thousands* 1 Sam. 10 : 19, רֶב־בָּחֲרֵי *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 40 : 22, כֶּבֶדִּים מֵאָה-אֶלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלְתוֹת *three leaves* Jer. 36 : 23, אֲרָבָעָה סָבְרֵי *three baskets of bread* Gen. 40 : 16, אֲרָבָעִים קְבָשִׁים *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאֲרָבָעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, שָׁנָה וְשָׁלֹשִׁים *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אֵשׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *שָׁנָה* *בִּמְאוֹת תְּשַׁע* *nine hundred years* Gen. 5:5, *אַמָּה* *אֶלֶף* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישָׁה* *שֶׁקֶל* *עָשָׂר* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שָׁנָה* *שְׁמֹנֶה* *eight years* 2 Kin. 22:1, *שָׁנָה* *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמֹנֶה עָשָׂר בְּנֵי-חַיִּל* *thirty companions* Judg. 14:11, *שְׁמֹנֶה עָשָׂר בְּנֵי-חַיִּל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם יְלָדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-עֶשְׂרִים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבָּע בְּאַמָּה* *four by the cubit* i. e. *four cubits*.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפָּה מֵאוֹתָם חֲמִשִּׁים וָאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שָׁנָה וְשִׁבְעִים וְשָׁלֹשׁ* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁלֹם (the) two are better than הַאֶחָד (the) one Eccles. 4:9, הָאַרְבָּעִים the forty Gen. 18:29, הַמֵּשִׁים the fifty righteous ver. 28, שְׁתֵּי בָנוֹתָיו his two daughters 19:30, הַיּוֹם הָאַרְבָּעִים the forty days Deut. 9:25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנָיִם עָשָׂר the twelve 1 Chron. 25:19, 27:15, 1 Kin. 6:38, or to the second, שְׁנַיִם הָעָשָׂר אִישׁ the twelve men Josh. 4:4, 1 Kin. 19:19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנַיִם-עָשָׂר the twelve oxen 1 Kin. 7:44, the general rule is observed. In הָאַלְמָה אַרְבָּעָם these four children Dan. 1:17, the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שְׁנִי a second son Gen. 30:7, בִּשְׁנָה הַשְּׁלִישִׁית in the third year 1 Kin. 18:1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע the twenty-seventh year 1 Kin. 16:10, although this order is not always observed, שְׁנַת עֶשְׂרִי וְאַרְבָּעָה the thirteenth year Gen. 14:4.

a. A fuller form of expression is sometimes employed, e. g. בִּשְׁנַת שְׁנֵים וְשָׁמֹנֶה in the thirty-eighth year prop. in the year of thirty-eight years 1 Kin. 16:29, 2 Kin. 15:1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שְׁנַת שֶׁבַע the seventh year 2 Kin. 12:1, הָרִשֹּׁן לַחֹדֶשׁ הַתְּשִׁיעִי the fourth (day) of the ninth month Zech. 7:1, בִּשְׁבָּעָה in the seventh (month) ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, הַחֹיץ הַשְּׁלִישִׁי the third of a hin Num. 15:6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵים שְׁנֵים two by two Gen. 7:9, שְׁבָעָה שְׁבָעָה by

sevens ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, *אֶחָדָה* *once*, *שְׁתַּיִם* *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun *פֶּגֶם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *עֶשְׂרִים* *ten times* Job 19:3 or *רַגְלָיִם* *steps*, *שְׁלֹשׁ רַגְלָיִם* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אֶלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַבְּרָזֶה* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סָאִים קֶמֶחַ* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְעֵי-שָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שְׁלֹשָׁה יָמִים* *three weeks (of) days* Dan. 10:3, *יָמִים מְסָפָר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָרִים אֱמֶת* *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, *מַיִם לְצָרָה* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, *יַיִן הַרְצֵלָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *רֹעִי בָקָר* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרְוֹן הַכְּפִיית the ark viz. the covenant, which was the thing of chief consequence about the ark Josh. 3:14, a hundred thousand צֶמֶר אֵילִים 2 Kin. 3:4, which is by some understood to mean wool-bearing rams i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, rams (of) wool i. e. as much as rams have, fleeces.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָהֶם יְהוּדָה Bethlehem (in) Judah 1 Sam. 17:12, compare in English, Princeton, New Jersey; אֶרֶץ אֲחֻזַּי פְּתוֹר Pethor (in) Mesopotamia Deut. 23:5, גַּת-פִּלְשְׁתִּים Gath (of) the Philistines Am. 6:2; the destined possessor of my house is הַמָּשֶׁק אֶלְיָזָר Damascus (in the person of its citizen) Eliezer Gen. 15:2, אֱלֹהִים צְבָאוֹת God (of) Hosts Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, יְהוָה הַיָּבֵל the temple of Jehovah 1 Sam. 1:9, רְכוּשָׁם their substance Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם son of Abraham Gen. 25:12, אִשְׁתִּי thy wife Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֲבִיָּירֵי עַמָּה *the poor of thy people* Ex. 23 : 11, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23 : 9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזֵיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19 : 23. Here too belong the superlative expressions, קֹדֶשׁ קְדוֹשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ *the land of Egypt* Gen. 41 : 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15 : 18, אֲרָזִים עֲצֵי *cedar trees*, 2 Chron. 2 : 7, תוֹלַעַת יַעֲקֹב *worm (of) Jacob* Isa. 41 : 14, אֲנָשֵׁי הַתֵּרִים *men (who are) merchants* 1 Kin. 10 : 15.

4. The *material* of which the preceding noun is composed, זָהָב חָגָר *a ring of gold* Gen. 24 : 22, כִּלְיָן עֵץ *vessel of wood* Lev. 11 : 32, עֲדָר הָעִזִּים *the flock of goats* Cant. 4 : 1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל כֶּבֶד *the weight of a talent* 1 Chron. 20 : 2, מִנֵּי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34 : 30, אֶחָדָה עוֹלָם *a possession of perpetuity* Gen. 17 : 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11 : 1, עֵץ פֵּרִי *tree of fruit* Gen. 1 : 11, גֵּיא הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22 : 1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zeck. 11 : 4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, קִדְשׁ בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28 : 2, זִבְחֵי-עֶדְקָה *sacrifices of righteousness*, קֹדֶשׁ קִדְשׁ *holy* and צְדִיק צְדִיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *אִישׁ* *man*, *בָּעַל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ הָאָר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ דְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בָּעַל הַחֲלֹמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶה יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-יָמָוֶת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-קָלָעַל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשָׁעִים שָׁנָה* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כֶּלִי הַקָּטָן* *vessels of small (capacity)* Isa. 22:24, *מַי מַלְא* *waters of fulness* Ps. 73:10, *כָּל-בֵּיתָהּ* perhaps *every house of great (size)*, though others render *every great (man's) house* Jer. 52:13. So sometimes an adverb, *מְעַט* *few men* Deut. 26:5, *עֹלֶת הַמִּיר* *continual burnt-offering* Num. 28:6, *דָּמֵי הַלֵּם* *blood (shed) causelessly* 1 Kin. 2:31, *יֹדְמִים* *enemies in the day time* Ezek. 30:16, *אֶבֶן דּוּמָם* *dumb stone* Hab. 2:19, or adverbial phrase, *מִקְרֹב* *a God nigh at hand*, *מֵרָחֹק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אַהֲבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהְבֵּת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַת אֱלֹהִים* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְיָאֵת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קוֹלֵת עַמָּה* *the cry of the people*, which is felt for them Isa. 26:11, *קוֹלֵת עַמֵּי צָדִים* *the cry against Sodom* Gen. 18:20, *קוֹלֵת עַמֵּי עֲבָרָה* *the cry of the poor* Prov. 21:13, *הַמַּסִּי* *his wrong* i. e. done by him Ps. 7:17, *הַמַּסִּי* *my wrong* i. e. done to me Gen. 16:5, *דֶּרֶךְ הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יִרְבֹּעָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבַת נֶפֶשׁ* *restoring the soul* Ps. 19:8, *אֲהַבֵּי שֵׁמֶךָ* *loving thy name* Ps. 5:12, *בֹּאֵי שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *בֹּאֵי מִשְׁבִּירֵי קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *אֲחֻזָּה* *smitten of God* Isa. 53:4, *יְלִידָה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, *הִזְרֵת־שָׂק* *girded with sackcloth* Joel 1:8, *לְבוּשׁ הַבְּלִיּוֹם* *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, *בִּקְרָא בְּקֶדֶד* *on the king's reading* 2 Kin. 5:7, *הוֹדִישׁוּ* *his driving out* Num. 32:21, or be governed by it as its object, *קָרָא־שְׁמוֹעַל* *to call Samuel* 1 Sam. 3:8, *הוֹדִישׁם* *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טָמֵא־שִׁפְתָיו* *unclean as to lips* Isa. 6:5, *קָשִׁיָּב* *hard hearted* Ezek. 3:7, *בְּגָדִים קָרְעִי* *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, *πόδας ὠκύς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, *הַרִי בְּגִלְבֹּעַ* *mountains in Gilboa* 2 Sam. 1:21, *נְבִיאֵי מִלְכָם* *prophets out of their own heart* Ezek. 13:2, *כְּדִי בְּנוֹ* *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, *מָקוֹם אֲשֶׁר* *the place where*, etc., Gen. 39:20, *עַל־דֵּבַר אֲשֶׁר* *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, *בְּיַד־תְּשֻׁלָּה* *by the hand of (him whom) thou wilt send* Ex. 4:13, *תְּחִלַּת הַפְּרִיָּהוּנָה* *the beginning of (what) Jehovah spake* Hos. 1:2, or before the conjunction *וְ* *and*, *וְהָכְמַת וְהָדַעַת* *wisdom and knowledge* Isa. 33:6, *וְלֹא מִיַּיִן וְשָׁכַרְתָּ* *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, *רָאשֵׁי בֵית־אֲבֹתָם* *the heads of the houses of their fathers* Ex. 6:14, *מִסְפַּר שְׁבָטֵי* *the number of the tribes of the children of Israel* Josh. 4:5, *פְּרִי־גִדְלֵי לִבָּב מִלְּקֶדֶת־אֲשֹׁר* *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, נְהַרִי נְהַלִי דְבִשׁ *riviers, brooks of honey* Job 20 : 17, נוֹשֵׁאֵי רוֹמֵי-קֶשֶׁת Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשֵׁאֵי may be in construction not with קֶשֶׁת but with רוֹמֵי *armed ones of those who shoot the bow, armed bowmen.* See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2 : 7, כִּטְרוֹת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, אֲבִירֵי הַחַיִל *the mighty men of valour* Josh. 1 : 14, אֱלֹהֵי זָהָב *his idols of gold* Isa. 2 : 20, שְׁם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֶחָד הַבְּנָדוֹל Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder.*

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, מִרְכָּבֹתֶיהָ יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, מִחֲסִינֹו *my refuge of strength* Ps. 71 : 7, דֶּרֶךְ זִמָּה *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. *a.*

c. In the following passages a brief word intervenes between כָּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל-הַשָּׂא *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek *πᾶς*, when followed by a definite noun כָּל means *the whole* or *all*, כָּל-הָעָם *all the people*, כָּל-הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כָּל-בַּיִת *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כָּל-רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-מְלָאכָה לֹא-יִרְעָשׂהָ *no work shall be done* Ex. 12 : 16,

אין בל-חדש *there is no new thing* Eccl. 1 : 9, לא יובל כל-אֶלֶף *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοῦνται πάντα σάρξ Rom. 3 : 20.

d. He paragoge may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֶּאֱנָן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. אֲבִיהֶם אֲנִי Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמִנוֹן בֶּן-חֵילְנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישִׁי *a son of Jesse* 1 Sam. 16 : 18 (בְּנֵי-יִשִׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246.3), עֶבֶד לְשֵׁר הַשְּׂבָחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions, מְזִמֹּר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקִיק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַמִּשְׁהֶקֶשׁ יוֹם לְחָדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בְּשָׁנָה הַחֲמִישִׁית לְמַלְכּוֹ *in the fifth year of the king* 1 Kin. 14 : 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר הַדְּבָרִי הַיְמִיִּים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טוֹב הָעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, מַלְכִּי אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה רֵחָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הוֹרְשֹׁת *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הַיָּלֵל בָּהוּת *began (to be) dim* 1 Sam. 3 : 2, וַיֵּחַל לִנָּח אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; שׁוּדָר פָּתַחְתִּימָךְ *when thou ceasest spoiling* Isa. 33 : 1, הַפֶּה לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed*, etc.

b. Simple existence or non-existence is predicated by means of the particles וְ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, וְשָׂרָא *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, מְשַׁלֵּחַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדָּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלֵדוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַזֵּקֶה הַיָּדָה *the dumsel was fair* 1 Kin. 1:4, הַיָּדָה הַזֵּקֶה *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַדֹּבֵר *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, חָכְמָה מִפְּנִינִים *wisdom is better than rubies* prop. *is good from rubies*, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צַדִּיק אֲתָה מֵאֲנִי *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, מְדֹלָה מִכָּל־בְּנֵי־קָרָם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַיָּדָה בְּנָשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַמְדֹלָה *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶגְדֹּל מִכָּךְ *I will be greater than thou* prop. *great from thee* Gen. 41:40, וַיְהִי־לֵם מִכָּל־הָאָדָם *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הָיִיתִי מִיָּמַי אֲנִי אֲזַי יוֹתֵר *I was then more wise* Eccl. 2:15.

b. The construction with מִן may also be used to denote excess, גְּדוֹלַת חַטֹּאתַי מִיָּדָה *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, מְעַט מִיָּדָה *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied, רָשָׁר מִיָּדָה *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מְעַט מִיָּדָה *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that קָשִׁיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יָלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *וְהָיָה לִי-מֶלֶכֶת O that we had died* Num. 14:2, *לֹא הָיָה לָם O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶהְיֶם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָה יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צַמְיָי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֻצָּה is full of violence* prop. *has been* and still is *full* Gen. 6:13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 בָּאֵיךְ מֵאַיִן *whence have ye come*, but in Josh. 9:8 מֵאַיִן תָּבֹאוּ *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רַחֵם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה has fallen Isa. 21 : 9, *הָיָה* hath borne our griefs Isa. 53 : 4, *לִי הִשְׁפַּחַי* have made Esau bare Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, *אֶעֱשֶׂה* I will make of thee a great nation Gen. 12 : 2, or relatively to something in the past, *הֵיטָל* he took his eldest son who *יָמְלֵךְ* was to reign 2 Kin. 3 : 27, *אֵלִישָׁה נָפַל מִמֶּנּוּ* Elisha was fallen sick of his sickness whereof *הָיָה* he was to die 2 Kin. 13 : 14; or conditionally, (would that I had died) *לִי הָיָה* for I would have lain down (pret.) and *אֶשְׁקֹט* would be at rest Job 3 : 13; but (if it were my case) *אֶדְרֹשׁ* I would seek unto God Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, so *יִאבְדּוּ* may all thine enemies perish Judg. 5 : 31; *אֲשֶׁל* O that my grief might be weighed Job 6 : 2; *אֲמַרְכֵם* all that thou commandest us *נַעֲשֶׂה* we will do Josh. 1 : 16; *אֲשֶׁר* deeds that ought not to be done Gen. 20 : 9; *אֲכָל* of the fruit of the trees of the garden *לֹא* we may eat Gen. 3 : 2, *אֲכָל* ye shall not eat ver. 3, *אֲשֶׁר* mine ordinances ye shall keep Lev. 18 : 4; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) *אֲמַרְכֵהָ* in order that my soul may bless thee Gen. 27 : 25, *אֲשֶׁר* against thee have I sinned that *אֲצַדִּיק* thou mightest be justified Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *אֲדַבֵּר-נָא* let thy servant speak, I pray thee Gen. 44 : 18, *אֲמַר-נָא* let the wickedness of the wicked cease, I pray Ps. 7 : 10.

b. The future is idiomatically used with *אֲנִי* and *אֲנִי* not yet, before, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *אֲכָל* I ate of all *אֲנִי* before thou camest Gen. 27 : 33, *אֲנִי* the lamp of God *אֲנִי* had not yet gone out 1 Sam. 3 : 4; to the future, *אֲמַרְכֵהָ* before I die Gen. 27 : 4, *אֲנִי* before they call, I will answer Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40 : 1*, the divine utterance though begun is not yet finished; *הלא תדע do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepest thou? 1 Sam. 1 : 8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרום exalteth a nation Prov. 14 : 34*, it does so now and always will; *a son יבדד honouret h his father Mal. 1 : 6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תעלה used to go up from the earth Gen. 2 : 6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תעשה did continually Job 1 : 5*; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11 : 40*; so *Gen. 29 : 2*, *Ex. 13 : 22*, *Num. 11 : 5*, *1 Sam. 2 : 19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשרי-משנה then sings Moses Ex. 15 : 1*, *Balak תביא brings me from Aram Num. 23 : 7*; or a poet, who lives in the midst of that of which he sings, *יאבד יום אוקד בוי let the day perish on which I am to be born Job 3 : 3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לא מרחם אמת why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *הקרי לי למשה he makes known his ways unto Moses Ps. 103 : 7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שְׂחָדוּי have wasted me, my deadly enemies יִקְרְפוּ will surround me* Ps. 17: 9. *fire אֶבְרָה devoured before them, and after them a flame הִלָּחַת shall consume* Joel 2: 3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15: 14, 15. *the nations שָׁמְעוּ have heard הִרְגֹזוּ they will be afraid; pangs אָחֲזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab רָאִתָּם shall seize them, all the inhabitants of Canaan נִמְלְגוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְהָיָה שֶׁבַע and were not ashamed* Gen. 2: 25, Deut. 2: 12.

§ 264. The apocopated and paragoric forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-תִּהְיֶה harm not* Ps. 105: 15; *לֹא תִהְיֶה* would mean *you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragoric forms are used, when simple futurity is intended, Job 13: 27, 24: 25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּצְטָק אֱלֹהִים אֶת־אַבְרָהָם and *said* וַיֹּאמֶר and *he said*... ver. 3, וַיִּשָּׂא אֱלֹהִים אֶת־אַבְרָהָם אֶת־הָעֶרְוָה and *he rose up early*... וַיַּחֲבֹשׁ אֶת־הָעֶרְוָה and *saddled*... וַיִּקַּח אֶת־הָעֶרְוָה and *took*... וַיִּבְרֹךְ אֶת־הָעֶרְוָה and *clave*... וַיִּשָּׂא אֱלֹהִים אֶת־אַבְרָהָם אֶת־הָעֶרְוָה and *rose up* וַיִּקַּח אֶת־הָעֶרְוָה and *went unto the place* אֶת־הַמָּקוֹם אֲשֶׁר־אָמַר לְאֱלֹהִים of *which God had told him*. Gen. 17:5, *thy name shall not be called Abram* לֹא־יִקְרָא אֶת־שֵׁם אַבְרָהָם and *it shall be*... ver. 6, וְהִפְרֵיתִי אֶת־אֲרָצְךָ and *I will make thee fruitful*... וְנָתַתִּיךָ לְגוֹיִם and *I will make nations of thee* וּמְלָכִים יֵצְאוּ מִמֶּנִּי and *kings shall come out of thee*.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וּבְשָׁנָה מָוֹת מֶלֶךְ אֻזְזִיָּהוּ (and) *I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, *he shall deride every stronghold* וְהִצְבִּיר וְהִשְׁתָּח וְהִלְכָהּ and *take it* Hab. 1:10, *who shall do evil*... וְהִלְכָהּ וְהִצְבִּיר and *shall go and serve other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2, *I will watch to see what he will say to me*... וְהָיָה וְנִבְּלִי וְהָיָה and (after I had thus watched) *the Lord answered me*. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וְהָיָה And *it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וּמִצָּרָיִךָ when *there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה and *it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, *go unto Pharaoh* וָאָמַרְתָּ אֵלַי וְהָיָה וְהָיָה and *say to him* prop. and *thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וְהָיָה וְהָיָה and *there came*... וְהָיָה וְהָיָה and *took*... וְהָיָה וְהָיָה and *I went out*... וְהָיָה וְהָיָה and *smote him*, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהָיָה וְהָיָה and *I will make him fruitful*, וְהָיָה וְהָיָה and *I will multiply him* Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפֵל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אָהֵב *loveth righteousness and justice* Ps. 33 : 5, *a generation* הֹלֵךְ *goeth, and a generation* בָּא *cometh, and the earth* עֹמֶדֶת *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נוֹרָא *not only feared but worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהַמָּד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהֵנִיחָהּ רָאָה *what seest thou?* Jer. 1 : 11, הֵנִי מְבִיא *behold, I am about to bring the flood* Gen. 6 : 17, נָתַן *giving* נָתַן *given*, מְשִׁיב *restoring* מוֹשֵׁב *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, יָלַח *dying and dead*, נָפֵל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵף-צֹדֵף *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמְּכִימ *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלְחָם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וְלוֹט יָשָׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* בְּנֵי חָתָן *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּבִמְדֵּיו קָרָעִים *with his clothes*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׂאֵת פְּנֵי-רָשָׁע* the accepting of the person of the wicked Prov. 18:5, *תִּתֵּן-כֹּחַהּ* to yield its strength Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּהְיֶה* and they blew the trumpets *וַיִּכְרְשׁוּ* and brake the pitchers prop. (there was) a breaking of the pitchers Judg. 7:19; all this *רָאִיתִי וְנָתַתִּי אֶת-לִבִּי* I have seen and applied my heart Eccl. 8:9; they shall buy *יִקְנוּ* fields for money *וְכָתוּב* and write the papers *וְחָתְמוּ* and seal (them) *וְהָיָה* and take witnesses Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *הָרַב עַם-שָׂדֵי וְשׂוֹר* (shall) the fault-finder contend with the Almighty Job 40:2, *הַחַיּוֹת רָצוּ וְשׁוּבוּ* the living creatures ran and returned Ezek. 1:14, *שִׁבַּח אֲנִי* I praised Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* remember the sabbath-day prop. (let there be) a remembering Ex. 20:8, *הֵלְכוּ וְדַבְּרוּ* go and say 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הָיָה הוֹאֵל הֵלֵךְ* he was willing, walked i. e. he was willing to walk or walked willingly Hos. 5:11, *לֹא אֶסִּיף עוֹד אֲרַחֵם* I will no more add to pity i. e. will not again pity Hos. 1:6, *הָיָה מִשְׁבִּים הֵלֵךְ* being early to go or going early Hos. 6:4, *אֵכָל וְרָאִיתִי* shall I endure and see i. e. endure to see Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיִּסַּף לִשְׁלַח* Gen. 8:10 *and he added to send* or *וַיִּסַּף וַיִּשְׁלַח* 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, *אֶבְלֵנוּ נִבְהֵבוּ* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6; *לֹא חוֹסִיפִי יִקְרְאוּ-לִי* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, *לֹא יָדַעְתִּי אֲכַזֵּה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *יָדַעְתִּי וְאֶחְצֹאֶהוּ* *I knew and might find him* i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵת* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵת* or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵת*, whether it is definite by signification, as a proper noun, *God tempted Abraham* Gen. 22:1, or is made so by the article, *God saw the light* Gen. 1:4, a pronominal suffix, *take, now, my blessing* Gen. 33:11, or construction with a definite noun, *Jacob called the name of the place* Gen. 35:15. The particle *אֵת* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵת* may be repeated before each of them, *I have given this land... the Kenite and the Kenizzite, etc., etc.,* Gen. 15:18-21; *they stripped Joseph of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵל*, which of itself indicates the definiteness of the noun, *he reared up for himself אֵת-מַצֵּבֶת the pillar* 2 Sam. 18:18; *and carrer strengthened אֶת-צִלְחָה gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אָתָּה* *this ye shall eat* Lev. 11:9; *put אֶתְּךָ* *this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-אָתָּה* *whom they have cast into the prison* Jer. 38:9; *he knew אֶת-אֲשֶׁר-קָשָׁה אֵל* *what his youngest son had done to him* Gen. 9:21; *אֶת־כִּי תִרְפָּח* *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *כִּי*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל* *all, every*, Gen. 1:29, *אִישׁ אֶחָד* *any one, each* Ex. 21:28, *אֶחָד* *one* 1 Sam. 9:3. With personal pronouns, *נִבְרָכָה אֹתָהֶם* Gen. 32:1, or *נִבְרָכָם* Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבֵּית מָלֵא הָאֲנָשִׁים* *the house was full (of) men* Judg. 16:27, *שָׂבַעְתִּי עֹלֹת אֵילִים* *I am sated (with) burnt-offerings of rams* Isa. 1:11, *הִסְרָנוּ כָּל* *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills הָלָב תִּלְכָּנָה shall run (with) milk* Joel 4:18, *mine eye יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *קָלָה כָּלֹו קַמְשֻׁנִּים* *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶךְ אֵת כָּל-הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיָּבֹאוּ הָעִיר וַיֵּצְאוּ אֹתָהּ* *walking (in) righteousness* Isa. 33:15, *וַיָּבֹאוּ אֶת-הָעִיר* *and they came into the city* Josh. 8:19, *וַיֵּצְאוּ אֹתָהּ* *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלְמָתִי הַלֹּם* *I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסָּפֵד* *and they lamented there a lamentation* Gen. 50:10; *יֵהְיֶה תְהוֹבָלְךָ* *ye will be vain a vanity* i. e. *utterly vain* Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָמָה גְּדוֹלָה קְצָאֲתִי* *I have been zealous a great fury* Zech. 8:2, *אֵישׁנָה הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15:23; *אֲנִי אֶת־הַכִּסֵּא אֲנִי אֶת־הַכִּסֵּא* *only in the throne will I be greater than thou* Gen. 44:40; *וְאֵת הַדֶּרֶךְ תִּפְסֹד* *ye perish as to the way* i. e. *lose the way* Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *אֶת־הָאָרֶץ יִתֵּן* *dandum est terram, let the land be given* Num. 32:5, *וַיִּגַּד לְרִבְקָה אֶת־דְּבָרֶיהָ* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אֵל לֹדֵד בְּעֵינֶיהָ אֶת־הַדָּבָר* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Nch. 9:32. In 2 Kin. 18:30 *תִּתְּנוּ אֶת־הָעִיר* *the city shall be given*, the verb agrees with *עִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַחֲבֶרֶץ נָפַל* *as for the iron, it fell* 2 Kin. 6:5; *אֶת־כָּל־אֵלֶּה אֲנִי חָיִל* *as for all these (they were) men of valour* Judg. 20:44; *אֶת־מִשְׁפָּחִי* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֶת* as the sign of the object in such passages as *בָּא הַחֲזִי וְאֶת־הַדָּבָר* 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, *אֶת* is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ אֶת־הָעִיר* Gen. 44:4,

or by the indirect, *נָצַא מִן־הָעִיר* Josh. 8 : 22 ; *נָלַחַם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בַּה* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus. *אָרַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *שָׂחַח* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *תִּפְקֹדוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּתְקַע בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּפַלֵּת לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּתְחוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנִי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מִדּוֹנָהּ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאָנוּ אֶת־קִלְ־אֵלֶּהָ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *יִתְקַנָּה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Dent. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אָמַר אֱלֹהִי אֲדָר* *which God commanded him* Gen. 6 : 22 ; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־קִלְ־אֹיְבֵי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שֹׂאֵי יְדֵיכֶם קָרַשׁ *lift up your hands to the sanctuary* Ps. 134:2; וְהָמָם מְהוּמָה *and he shall discomfit them a discomfiture* Deut. 7:23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמֵי אוֹתוֹ אֲבָנִים *and they overwhelmed him with stones* Lev. 24:23; וְהִתְקַרְתָּ אֹתָם אֲבָגֶט *and thou shalt gird them with a belt* Ex. 29:9; אֲשֶׁר-תִּזְרַע אֶת-הָאֲדָמָה *with which thou shalt sow the ground* Isa. 30:23; וַיִּצְרַר אֶת-הָאָדָם עָפָר *and he formed the man of dust* Gen. 2:7; וַיִּבְנֶה אֱשֶׁר שְׁלַחְתִּיו *for which I have sent it* Isa. 55:11; וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18:32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, הָאֶרֶץ הָלָקְנָה נְחֻמָּנִי *thou hast given me the land of the south* Judg. 1:15, comp. in the same verse, לִי וְנִחַחָהָ לִּי *they did thee evil* Gen. 50:17, comp. גָּמְלוּ לָהֶם מֶלֶךְ מַצָּחָה *Isa. 3:9*; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַצָּחָה *they hired of the king of Maacah a thousand men* 1 Sam. 10:6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31:18; צַמְתָּנִי *did ye fast unto me* Zech. 7:5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע כָּסֵל *to know wickedness* (to be) *folly* Eccl. 7:25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם מְתַנַּחֵם *I have heard Ephraim bemoaning himself* Jer. 31:18, רָאִיתִי צְדִיקִים *thee have I seen righteous* Gen. 7:1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְנִמְלְתֶם אֶת בָּשָׂר עֲרֹלְתְכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17:11, וְהִמְלֵא הָאֶרֶץ אֹתָם *and the land was filled with them* Ex. 1:7, קָרוּעַ כְּתִיבֹהוּ *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15:32, שְׁלַחְתָּ קֶשֶׁת *sent* (or charged) *with a painful message* 1 Kin. 14:6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָיָה טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *I am שְׂכָרְךָ הָרַבָּה מְאֹד* thy exceeding great reward prop. thy reward very much Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *בֹּקֶר וָצָהָרָם* evening and morning and noon will I pray Ps. 55:18; *הַצֵּרְלָה* to-night Num. 22:8; *Gideon came* *הַצֵּרְלָה* at the beginning of the watch. Time how long: and he shall shut up the house *שִׁבְעַת יָמִים* seven days Lev. 14:38; the land rested *שְׁמוֹנִים שָׁנָה* eighty years Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *פֶּתַח* at the door of Gen. 18:1, Judg. 9:35; *בֵּית* at the house of Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* at Bethlehem 2 Sam. 2:32, *בֵּית-אֵל* at Bethel Hos. 12:4.

c. Measures of space: *שְׁלוֹשׁ אַמּוֹת גָּבֹהַּ* three cubits high Ezek. 41:22; he went *יּוֹם הָרֶגֶל* a day's journey 1 Kin. 19:4.

d. Number: *שִׁבְעַת פְּעָמִים* return seven times 1 Kin. 18:43; he offered sacrifices *בְּכָל מִסְפָּר* according to the number of them all Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *יָשָׁב בְּבִטָּחָה* in security Deut. 12:10; *ye shall not go רוֹמָה* loftily Mic. 2:3; the tribes went up *לְרִשְׁרָאֵל* according to a law of Israel Ps. 122:4; thou shalt not go there *לְרִשְׁרָאֵל* for fear of briars Isa. 7:25; to serve him *בְּשֵׁם אֶחָד* with one consent prop. shoulder Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נָשָׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְחוֹק מִרְשָׁתָם יִשְׁוֶהָ* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדּוּ נְאֻנָּחוֹת* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *יָבֹא דְבָרֶיךָ* *let thy words come to pass* Judg. 13: 12, *יָשָׁר הַיָּטָר מִשְׁפָּטֶיךָ* *upright are thy judgments* Ps. 119: 137, *אֶנְשֵׁיהָ מִכּוֹתֶיהָ* *her wounds are incurable, or the singular may be understood distributively, each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא יִסָּג כְּלָמוֹתַי* *reproaches cease not* Mic. 2: 6, *וַיְהִי-לֹו נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יִהְיֶה לְךָ אֵשֶׁר* *let there be lights ... and let them be for signs* Gen. 1: 14, *וַיְהִי וְהָיוּ טְמֵאִים* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271.4. a, *וְהָיוּ לְךָ בְּנֵי-לֵוִי* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35: 26, comp. Gen. 4: 18, 46: 22, 27, *וְהָיָה לִי* *there was to me* (i. e. I had) *house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29, Deut. 18: 2, 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה עֲלֵיהָ* *it was dark* prop. *darkness* Gen. 15: 17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, *רוּחַ גָּדוֹל וְחָזָק* *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, *בְּאַרְצֵי-צִיָּה וְיָבֵשׁ* quoted by Nordheimer as an additional example the second adjective may agree not with *אַרְץ* but with the preceding noun, *בְּשָׂרִי* *for thee longs my flesh, in a dry land, and weary.* Alex. in loc.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, *וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ* *and the people hastened and passed over* Josh. 4:10, *צֹאֵן אֲבֵדוֹת* *lost sheep* Jer. 50:6, *כֻּלָּם קְדוֹשִׁים* *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּשָּׂא כָל-הַעָדָה וַיִּחְזְזוּ אֶת-קוֹלָם* *and all the congregation lifted up and uttered their voice* Num. 14:1; *וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ* *and the people believed and they heard* Ex. 4:31.

b. The noun *אַרְץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so *עַם* *people* in the following examples, *הַטָּעָה עַמְּךָ* *thy people has done wrong* Ex. 5:16, *הָעָם יוֹשֵׁבָה* *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, *בָּרָא אֱלֹהִים* *God created* Gen. 1:1, *בְּעֹלְיוֹ יוֹמָת* *its owner shall be put to death* Ex. 21:29, *קָשָׁה אֲדָלִים* *a hard master* Isa. 19:4, *תְּתַחֲלֵשׁ נַעֲרֶיכֶי* *thy youth is renewed* Ps. 103:5.

a. When the word *אֱלֹהִים* refers to false deities, the sense is plural and it is construed accordingly, *אֵלֶּה אֱלֹהֶיךָ* *these are thy gods* Ex. 32:4, 8, *כֹּה-יַעֲשׂוּ אֱלֹהִים* *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11 : 7 and 58 : 12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בַּהֲמוֹת שָׂדֵה תַּעֲרוֹג אֲלֶיךָ* *the beasts of the field pant for thee* Joel 1 : 20, *תַּשְׁטָף כְּפִיחֶיהָ* *its floods wash away* Job 14 : 19, *אֶחָזָקָה תִּבְלִים* *pangs have taken her* Jer. 49 : 24, *רַבְּצָה תַּיִם* *wild beasts, their lair* Isa. 35 : 7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6 : 9 ; *הַיְהוָה יְדַלֵּלְכֶם* *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1 : 8 ; *מֵתֵי מִי* *my dead* (Sarah) Gen. 23 : 4 ; *אַתָּה שָׂדֵד* *thou art destroyed* Jer. 4 : 30 ; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבַרְכֶיךָ בְּרוּךְ* *they that bless thee shall each be blessed* Num. 24 : 9 ; *מְהַלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31 : 14 ; *צִדְקָת צְדִיקִים יִסְרוּ מִמֶּנִּי* *they take away the righteousness of the righteous from each of them* Isa. 5 : 23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וְיָצָא מֵהֶם הוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, *נִקְעְשׁוּ מִשָּׁה וְאַהֲרֹן*

and *Moses and Aaron did so* Ex. 7 : 20, or it may agree with the nearest word, *וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן* and *Miriam and Aaron spake* Num. 12 : 1 ; *לֹא יָדַעְתָּ אֲתָה וְאֲבֹתֶיךָ* *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, *אֲנִי וְנַעֲרֹתַי* *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, *בָּא יוֹאָב וְדָוִד וְעֲבָדָיו* *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אַבְרָהָם וְשָׂרָה זָקְנִים* *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי נְחֵיָה* *I and Jonathan my son will be* 1 Sam. 14 : 40, *אַתָּה וְאַהֲרֹן וְאַלֶּיךָ נְדַבְּרָתֶם* *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, *שָׂדֵהֵי חֶשְׁבֹּן* *the fields of Heshbon languish* Isa. 16 : 8, *נִמְצְאוּ דָם בְּבִיּוֹתֵים* *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is *כֹּל*, or an abstract expressing a quality of that which follows, *וְיָמֵיהֶם כָּל-יְמֵי-שֵׁת* and *all the days of Seth were* Gen. 5 : 8, *וַתֵּצֵאָן כָּל-הַנְּשִׂאִים* and *all the women went out* Ex. 15 : 20, *מִבְּחַר שָׁלָשָׁיו* *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *יְלֵדֵי לֵאָה רַחֲוִים* *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, רִאֲרִי הִנְנִי *behold I* (am he who) *has laid* Isa. 28:16, יוֹסֶפֶה הִנְנִי *behold I* (am he who) *will add* 29:14, 38:5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252.4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מְעַט מְעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32:7, צֶר לְצֹר לְצֹר קֹר לְקֹר קֹר לְקֹר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרוֹת בְּאֵרוֹת *pits on pits* Gen. 14:10; or with the implication of diversity, אָבֶן וְאָבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25:13, לֵב וְלֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְכֵן וְכֵן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָן וּמִשְׁעָנָה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הַחֲמוֹר הַחֲמֹרִיתִים *a heap, two heaps* Judg. 15:16, שָׂמָמָה וּשְׂמָמָה *waste and desolate* Ezek. 6:14, שָׁמֶה וְשָׁמֶה *Lev. 23:3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy*, Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מִיָּמִי אֲדִי *my dying, mine* 2 Sam. 19:1, אֲתָהּ יוֹדֶהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גְּבֻרָהּ *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךָ מֶלֶךְ מֶלֶךְ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ וַיֵּלְכוּ *they went on loving as they went* 1 Sam. 6:12, וַיִּשָּׁבַח וַיִּשָּׁבַח *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal סָקַל וַיִּסָּקֵל Ex. 19:13, Piel בָּרַךְ וַיְבָרֶךְ Josh. 24:10, Pual טָרַף וַיִּטָּרֶף Gen. 37:33, Hiphil נָצַח וַיִּנָּחֵם 1 Sam. 23:22, Hophal מוֹת וַיִּמָּוֶת Ex. 19:12, Hithpael מוֹת וַיִּתְּמָטֵף Isa. 24:19; or one derivative species with another of like signification, הָפַח וַיִּפְחֶה Lev. 19:20, הִתְחַלַּף וַיִּתְחַלֵּף Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף וַיִּסָּף Zeph. 1:2 (אָסַף and אִסַּף), אָדַשׁ וַיִּדָּשׁ Isa. 28:28 (אָדַשׁ and אִדָּשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, הִבֵּל וַיִּהְיֶה נֶחֱם Neh. 1:7, הָיוּ-וְאֵהָיָה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, כָּהֵנָה וַיִּכָּהֵן 2 Sam. 6:20. The finite verb is repeated, קָשִׁיב וַיִּשָּׁבַח 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, חָרָה וַיִּחָרֶה Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both, כָּתַב וְכָתַב... כָּתַב 2 Sam. 15:30, חָלַף וְחָלַף Jer. 41:6; an adjective may even take the place of the second, וַיִּנָּחֵם וַיִּנָּחֵם Gen. 26:13, חָלַף וַיִּחָרֶה... חָלַף Judg. 4:24; the finite verb is

omitted in מְרַדְּבִי הַלֵּךְ וְגִדּוּל Est. 9:4, the substantive verb takes its place, הָיָה חָלוּף וְחֶסֶד Gen. 8:5, וַיְהִי יְהוֹשֻׁפָּט הַלֵּךְ וְגִדּוּל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הִלָּכִים חָלוּף וְתָקַעוּ Josh. 6:13, וַיִּקְרָא... הַלֵּךְ 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתֵלֵכִי *wilt thou go?* Gen. 24:58, הֲחַחֲתִי אֲנִי *am I in the place of God?* Gen. 50:19; an indirect question by הֲ or אִם *if, to know* הֲיִשְׁכֶּם אֲהַבִּים *whether you love* Deut. 13:4, *inquire* אִם-אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הֲ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲתֵלֵכִי בְנֵךְ, וְאִם *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶזְךָ *is it any pleasure to the Almighty that thou art righteous* or *is it gain to him, etc.*, Job 22:3.

a. The second member is more rarely introduced by אוֹ *or, who knoweth* הֲיִהְיֶה אוֹ כֹּהֵל *whether he shall be a wise man or a fool* Eccl. 2:19, or by הֲ repeated הֲחֹזֶק הוּא הֲרַפָּה *whether they be strong or weak* Num. 13:18, הֲלֹא הִלְרִשְׁנוּ קִרְאָהֶם לָנוּ הֲלֹא *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם-בְּחָמֶר יִיחָדֶר *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם מֵאֵת אֲדֹנִי *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בֹּיָאָה שְׁלָם *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground* **אֲשֶׁר אָרְרָה** *which he has cursed* Gen. 5:29; *whose seed* Gen. 1:11; *houses of clay* **אֲשֶׁר בְּעֶפְרָם יְסוּדָם** *whose foundation is in the dust* Job 4:19; *the place* **אֲשֶׁר עָלָיו . . .** *upon which* Ex. 3:5; *thou* **אֲשֶׁר בָּחַרְתִּיךָ** *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאֲנִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיֹּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* **אֵת אֲשֶׁר-יִקְרָה** *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר עִם** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשֶׁחַת עָשׂוּ** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* **עָשָׂהוּ** (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־שֵׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאוֹל הַטָּאִי *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה *the place that thou hast founded* Ps. 104 : 8, מְצֻבוֹת זֵי הַשָּׁבִי *devices, which they have contrived* Ps. 10 : 2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִיֶּצֶץ *but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשֹׁאֵר *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבִי *wherefore turn* Ezek. 18 : 32, design, *do this and live* וְחַיִּי *i. e. in order that you may live*, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהַנִּיחַ *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהִיָּהּ יְהִיָּהּ *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וַיִּשָּׂא אֲבֹרָהֶם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; וְהִם דִּרְכָּיָהּ וְהִם דִּרְכָּיָהּ *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* וַאֲנִי *I have been so hitherto, but now* וַאֲנִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לֵא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. *a*, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. *d*, only used in the plural, §201. 1, §203. 5. *c*.

וְ the conjunction ו, §234, and אֶת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b*, or §65 (1).

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INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.			
1: 1... \$ 21. 1, 36. 1, 242, 245. 4, 262. 1, 270. <i>a</i> , 275. 3 2... 21. 1, 253. 3 4... 270. <i>b</i> 5... 31. 1 6, 7... 245. 1 7... 36. 1, 203. 5. <i>c</i> 9... 250. 1 11... 45. 2, 254. 6, 285. 1 12... 220. 1. <i>b</i> 14... 275. 1. <i>b</i> 16... 245. 2, 254. 9 18... 45. 2. <i>a</i> 22... 38. 1. <i>a</i> 24... 193. <i>a</i> (4), 218 24, 26... 38. 1. <i>a</i> 29... 270. <i>c</i> 31... 249. 1. <i>c</i> , 274. 1 2: 1... 244. 1 2... 262. 1 3... 249. 1. <i>c</i> 4... 4. <i>a</i> , 259. 2. 267. <i>d</i> 5... 253. 3. <i>b</i> 6... 263. 4 7... 147. 5, 273. 3 9... 245. 5. <i>b</i> 10... 248 11... 245. 5 12... 16. 3. <i>b</i> , 234. <i>a</i> , 259. 2. <i>a</i> 14... 258. 2 16, 17... 287. 1 17... 106. <i>a</i> , 282 18... 242. <i>b</i> 19... 147. 5 23... 16. 3. <i>b</i> , 24. <i>a</i> , 127. 3 25... 263. 5. <i>a</i> 3: 2, 3... 263. 1 5... 106. <i>a</i> 6... 258. 1 13... 262. 1 15... 30. 2 16... 53. 3. <i>a</i> 22... 21. 1, 177. 2 4: 3... 231. 3. <i>a</i> 4... 220. 2. <i>b</i> 12... 267. <i>d</i> 13... 260. 2 (2) <i>b</i> 14... 245. 3. <i>b</i> , 262. 1. <i>b</i> 16... 147. 5	4: 17... \$ 35. 1 18... 275. 1. <i>c</i> 23... 88 (f. pl.), 89 (f. pl.), 98. 2, 127. 1 26... 281 5: 5... 177. 2, 251. 2. <i>a</i> 8... 277. <i>a</i> 17... 38. 1. <i>a</i> 18... 225. 2 29... 39. 4. <i>a</i> , 285. 1 6: 3... 74. <i>a</i> , 139. 2, 157. 3, 158. 2 7... 285. 1. <i>a</i> 9... 96. <i>b</i> 13... 262. 2 17... 266. 2 18... 100. 2. <i>a</i> (1) 19... 45. 2. <i>a</i> , 229. 3. <i>a</i> 22... 273. 2 7: 1... 262. 1, 273. 4 2... 252. 4, 280. 1 4... 251. 2 6... 287. 1 9... 252. 4 13... 200. <i>c</i> , 246. 3, 249. 2, 251. 1. <i>a</i> 19... 280. 3 23... 173. 3 8: 5... 282. <i>c</i> 7... 282 10... 269. <i>a</i> 12... 149. 2 17... 150. 1 18... 147. 5 9: 14... 139. 1 20... 258. 3. <i>a</i> 24... 147. 5, 270. <i>c</i> 10: 5... 220. 2. <i>b</i> 19... 56. 4, 126. 2 21... 256. <i>a</i> 25... 250. 2 (2) 26... 229. 1. <i>a</i> 11: 1... 223. 1. <i>a</i> 6, 7... 141. 1 7... 86. <i>a</i> 9... 57. 1 16... 251. 2 30... 56. 2 31... 22. <i>b</i> 12: 2... 263. 1 4... 10. <i>a</i> 5... 254. 1 bis 7... 262. 1. <i>b</i> 8... 19. 1, 220. 1. <i>b</i>	12: 12... \$ 243. 3 20... 43 13: 2... 245. 5. <i>d</i> 4... 4. <i>a</i> 6... 275. 1. <i>a</i> 9... 119. 1, 180. <i>a</i> 14: 2... 71. <i>a</i> (3) 4... 252. 2 6... 221. 6. <i>b</i> 8... 203. 5. <i>c</i> 9... 250. 2 (1) 10... 63. 1. <i>a</i> , 219. 1. <i>b</i> , 280. 2 19... 10. <i>a</i> 15: 1... 246. 3, 249. 2, 274. 1 2... 47, 253. 2. <i>b</i> 8... 262. 1. <i>b</i> 11... 229. 3 12... 245. 4 17... 275. 1. <i>c</i> 18... 254. 3 18-21... 270. <i>b</i> 22... 245. 5. <i>a</i> 16: 5... 4. <i>a</i> , 254. 9. <i>a</i> 11... 90 (2 f. s.) 13, 15... 43. <i>a</i> 30... 60. 3. <i>b</i> (2) 17: 4... 65. <i>a</i> 4, 5... 215. 1. <i>e</i> 5... 271. 4. <i>a</i> 5, 6... 265 5... 30. 2, 254. 5 11... 273. 5 12... 254. 6. <i>a</i> 17... 24. <i>b</i> , 230. 2. <i>a</i> , 254. 6. <i>a</i> , 283. 2. <i>a</i> 19... 90 (f. s.) 20... 265. <i>b</i> 18: 1... 262. 1. <i>a</i> , 274. 2. <i>b</i> 6... 253. 2 11... 276. 3 20... 254. 9. <i>a</i> 21... 24. <i>b</i> , 39. 3. <i>b</i> , 230. 2. <i>a</i> 28, 29... 251. 4 19: 1, 4... 266. 3 9... 131. 3 11... 207. 1. <i>a</i> , 245. 5 12... 38. 1. <i>a</i> 14... 24. <i>a</i> 19... 86. <i>b</i> (2m.), 105. <i>a</i> , 105. <i>d</i> 30... 251. 4	19: 33... \$ 249. 2. <i>b</i> 33, 35... 106. <i>a</i> 35... 38. 1. <i>a</i> 20: 5... 71. <i>a</i> (3) 6... 164. 2 9... 22. <i>b</i> , 75. 1, 263. 1 11... 254. 9 13... 275. 3. <i>a</i> 18... 127. 1 21: 6... 60. 2. <i>a</i> , 120. 2 8... 65. <i>a</i> 14... 214. 1. <i>b</i> 16... 119. 1, 174. 1 17... 39. 3. <i>b</i> 28, 29... 220. 1. <i>b</i> 22: 1... 262. 1, 265, 270. <i>b</i> 3... 265 4... 287. 3 5... 244. 1 8... 44 14... 126. 2 23: 1... 251. 2, 3 4... 275. 5 6... 165. 3 10... 254. 9. <i>b</i> 11... 125. 1 11, 13... 262. 1. <i>b</i> 16... 36. 1 19... 246. 3 24: 1... 119. 1 8... 249. 2. <i>b</i> 14... 39. 4 15... 39. 3. <i>a</i> 20... 245. 3 22... 251. 2. <i>c</i> , 254. 4 23... 158. 3 30... 36. 1 33... 111. 2. <i>b</i> 35... 245. 5. <i>d</i> 42... 21. 1 42, 48, 65... 39. 4 48... 131. 1 58... 283. 1 65... 73. 2. <i>a</i> , 176. 3, 245. 3. <i>a</i> 67... 246. 3. <i>a</i> , 256. <i>d</i> 25: 5... 43 8... 38. 1. <i>a</i> 12... 254. 1 27... 220. 4. <i>b</i> 31... 98. 1. <i>a</i> , 125. 1 34... 65. <i>a</i> 26: 3... 262. 1. <i>b</i>

- 26: 4....\$30.2, 246.3
6....36.1
8....245.3
13....282. *c*
15, 18....104. *g*
22....156.4
28....36.1
29....60.3. *a*
27: 1....88 (f. pl.)
4....263.1. *b*
9....119.1
12....141.6
16....36.2
19....105. *b*
23....270. *b*
25....263.1
26....131.3
27....120.3
29....177.1
33....263.1. *b*, 266.
2. *a*
36....252.4
38....16.3. *b*, 230.
2. *a*
42....271.4. *a*
44....223.1. *a*
28: 2, 5, 6, 7....33.1. *a*
9....39.4
12....55.1
20, 21....287.2
29: 2....263.4
3....139.1
5....22. *a*, 230.2. *a*
6....34
8....139.1
9....34, 257
10....10. *a*
17....278
20....223.1. *a*
23....10. *a*
32....105. *a*, 118.3
35....245.3. *b*
30: 1....34
5....127.1
6....104. *a*
7....252.1
15....245.3. *b*
16....249.2. *b*
19....215.1. *b*
27....131.3
31....43
32....44. *a*
33....24. *a*
38....45.2, 88 (f. pl.) bis, 216.2. *a*
39....60.3. *b* (2)
31: 4....45.2. *a*
6....71. *a* (2)
9....220.1. *b*
13....19.2. *a*, 246.
3. *a*
27....126.1
30....86. *b* (2 m.),
91. *b*
32....104. *i*, 285.
2. *a*
36....75.1
39....61.6. *a*
32: 1....270. *c*
5....111.2. *b*
16....250.2 (33)
20....61.1. *c*, 88
(pl.), 55.2. *a*
22....45.3
23....249.2. *b*
33: 6....220.1. *b*
6....88 (f. pl.)
11....43, 166.1,
270. *b*
34: 17....100.2. *a* (1)
21....258.2
- 34: 30....\$254.5
31....230.2
35: 7....275.3. *a*
15....270. *b*
18....34
22....39.4. *a*
26....275.1. *c*
29....22. *b*
37: 2....249.1. *b*
8....282
9....271.3
12....257
14....10. *a*
19....73.2. *a*, 254.
6. *a*
20....104. *i*
22....60.3. *b* (2)
32....24. *b*, 283.2
33....105. *a*, 282. *a*
38: 9....131.4
11....274.2. *b*
25....71. *a* (3)
39: 4....119.1
7, 12....98.1
11....231.5. *a*
12....22. *b*
14....119.1
14, 17....92. *d*
20....255.2
40: 15....93. *d*, 156.4
16....251.1
20....150.5
41: 8....119.1
11....99.3
12....257.2
19....254.3
21....220.1. *b*
33....35.2
35....249.2
40....260.2 (2) *a*
43....94. *b*
51....92. *c*
42: 7....262.2. *a*
11....71. *a* (1)
13....38.1. *a*
18....287.1
21....39.4
25, 35....216.2. *a*
36....220.1. *b*
43: 7....45.1
8....125.1
14....65. *a*, 82.1. *a*
(3), 249.1. *b*
26....26
29....141.3
44: 1....285.2
4....114, 271.2,
272.2
17....30.2
18....263.1. *a*
40....271.4
45: 22....251.2. *c*
25....45.3
28....45.5. *a*
46: 2....38.1. *a*
3....148.2
22, 27....275.1. *c*
28....22. *b*
47: 24....275.1. *c*
48: 20....270. *c*
22....223.1. *a*
49: 3....65. *a*
5....216.1. *b*
8....281
10....24. *b*
11....53.2. *a*, 61.6.
a, 218, 220.1. *b*,
221.5. *b*
12....215.1. *a*, 259.
2. *b*
17....216.2. *a*
- 49: 19....\$140.1
23....139.1
50: 9....248
10....271.3
17....273.3. *a*
19....283.1
23....22. *a*
26....147.5
- EXODUS.
- 1: 1....\$21.1
7....273.5
10....88 (3f. pl.)
16....177.2
2: 3....24. *b*, 104. *e*
4....53.3. *b*, 148.
2, 150.3 (p. 182)
7....230.3
9....150.2, 151.1,
161.5
10....104. *k*
17....104. *g*, 105. *a*
20....60.3. *c*, 98.2,
164.3
23....51.2
3: 1....266.3. *a*
2....53.2. *a*
4....39.1. *a*
5....131.3, 285.1
8....248
13....75.1
4: 2....24. *a*, 75.1
10....254.6. *a*
11....158.2
13....255.2, 285.3
23....126.1
29....112.3
31....275.2. *a*
5: 5....86. *b* (2 m.)
7....151.2
8....59.1. *a*
16....166.1, 275.
2. *b*
6: 14....255.3
16....251.3
29....10. *a*
7: 10....262.1
11....53.2. *a*
20....276.1
22....53.2. *a*
26....265. *b*
8: 1....131.3
17....258.3. *b*
23....100.2. *a* (1)
9: 3....10. *a*, 177.1
15....119.1
18....27, 104. *e*
25....126.2
29....88 (pl.)
10: 1....249.2. *b*
3....173.2
8....271.4. *a*
24....150.5
11: 8....249.2. *b*
12: 7....45.2
16....256. *c*
21....89 (f. & &
m. pl.)
39....141.6
49....275.1. *c*
13: 1....24. *a*
2....92. *c*
9....254.7
16....220.1. *b*
22....263.4
14: 4....22. *b*, 91. *c*
14....119.1
17....22. *b*, 91. *c*
15: 1....22. *b*, 263.5
- 15: 2....\$56.1, 105.
b, 131.1, 247. *b*
4....277. *a*
5....61.6, 104. *f*
6....60.3. *a*, 61.
6. *a*
0....104. *f*
10....11.1. *b*, 61.6,
159.1
11, 13....22. *b*
14, 15....263.5. *a*
16....22. *b*, 61.6. *a*
17....24. *b*, 190. *a*
20....277. *a*
21....22. *b*
26....112.3
16: 5....38.1. *a*
7, 8....71. *a* (1)
14....180. *a*
15....39.3. *b*
23....58.1. *a*, 112.1
27....242. *a*
17: 1....267. *d*
8, 10....119.1
11....275.2. *b*
18: 8....104. *i*
10....215.1. *b*
11....262.2
21, 25....225.1. *a*
26....88
19: 5....44. *a*
9....215.1. *a*
12....282. *a*
13....149.2, 282. *a*
21, 24....111.1
20: 2-17....39.4. *a*
4....27, 243.2
5....111.3. *a*
8....268.2
10....249.1. *c*
11....43
13....27
21: 7....98.1. *a*
9....275.3
11....215.1. *c*
19....92. *d*
22....19.2. *a*, 39.
3. *b*
28....270. *c*
30....55.1
35....19.2. *a*, 39.
3. *b*
36....92. *d*
22: 2....216.1. *b*
3....166.3
4....220.1. *b*
8....43, 275.3. *a*
26....220.1. *b*
23: 11....254.2
14....252.4
26....207.1. *a*
30....280.1
31....104. *f*
24: 4....246.3
25: 31....11.1. *b*, 113.1
35....280.3. *b*
26: 2....250.1
23....216.2. *a*
24....53.3. *a*
33....100.2. *a* (1),
100.2. *a* (2),
229.4. *b*
27: 21....247. *a*
28: 1....119.1
2....254.6. *a*
7....275.1. *c*
40....207.1. *a*
29: 3....248. *a*
9....273.3
20....38.4. *a*
30....105. *a*

29: 35....\$ 65. *a*
37....229. 4. *b*
30: 18....109. 3
23....215. 1. *c*
34....38. 1. *a*
31: 13....104. *h*
14....275. 6
32: 1....75. 1, 119. 1,
249. 2. *a*
4, 8....275. 3. *a*
19....220. 2. *b*
25....104. *d*, 156. 2
33: 3....63. 1. *b*, 174. 4
13....220. 2. *b*
20....105. *a*
24....111. 3. *a*
36: 3....38. 1. *a*
28....216. 2. *a*
38: 27....250. 2 (2)
39: 30....105. *d*
40: 3....166. 4

LEVITICUS.

2: 15....\$ 71. *a* (3)
4: 13....60. 3. *a*
23, 28....150. 5
5: 21....61. 4. *a*,
205. *c*
22....119. 1
24....220. 2. *a*
6: 14....114
15....95. *a*
7: 38....216. 1. *a*
8: 3....119. 1
9: 7....98. 1. *a*
10: 4....39. 4. *a*
11....273. 2
12....39. 3. *b*
18....271. 4. *a*
19....230. 2. *b*
11: 7....126. 1
9....270. *c*
18....229. 4. *b*
32....38. 1. *a*, 254. 4
39....71. *a* (3)
42....4. *a*
43....164. 2
44....96. *b*, 242
13: 3....253. 3. *a*
4....27, 57. 2 (2)
b, 220. 1. *b*
10, 21....71. *a* (3)
51, 52....139. 3
55, 56....96. *a*
14: 8....126. 1
13....175. 2
35....242. *a*
38....274. 2. *a*
42....156. 2
43....92. *d*, 94. *b*
15: 24....87
29....100. 2. *a* (2)
32....87
16: 4....104. *h*
8....11. 1. *a*, 188. *a*
31....71. *a* (3)
18: 4....263. 1
7 ff....172. 3
28....156. 4
19: 20....175. 5, 282. *a*
20: 3....256
7....96. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9....71. *a* (3),
140. 3
23: 3....280. 3. *a*
13....220. 1. *b*

23: 17....\$ 26
18....216. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
22....250. 1. *a*
23....273. 3
25: 5....216. 2. *a*
21....172. 1
46....39. 3. *b*
26: 9....100. 2. *a* (1)
bis.
15....141. 3
18....92. *d*
25....132. 1
33....92. *e*
34....172. 1
34, 35....65. *a*
34, 43....140. 6
27: 7....251. 2. *a*
8....112. 3
23....246. 2. *a*

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1: 10....\$ 13. *b*
47....96. *a*
2: 33....96. *a*
3: 26....271. 4. *b*
49....55. 1
4: 23....22. *a*
5: 13, 14....71. *a* (3)
22....131. 2
6: 23....120. 3
8: 7....121. 3
24....22. *a*
9: 6....275. 1. *b*
7....249. 2
14....275. 1. *c*
20....253. 2
10: 23....45. 5
29....21. 1
35....4. *a*
11: 4....57. 2 (2) *a*,
229. 3. *a*
5....263. 4
11....164. 2
15....71. *a* (2)
16....111. 3. *a*
20....196. *d*
25....111. 2. *c*
12: 1....276. 1
4....250. 2 (2) *a*
13: 18....283. 2. *a*
32....156. 4
14: 1....275. 2. *a*
2....262. 1
15: 6....252. 3
21....39. 3. *b*
28....27, 220. 1. *b*
29....275. 1. *c*
16: 3....275. 2
17: 3, 4....104. *g*
10....140. 4
28....125. 2
20: 3....125. 2
5....104. *l*
8....276. 3
14....104. *i*
21....131. 4
21: 5....104. *l*
30....105. *a*, 140. 5
33, 35....44. *a*
22: 6....269. *b*
8....274. 2. *a*
11....19. 2, 141. 1,
267. *b*
25....119. 1
29....262. 1

22: 33....\$ 105. *a*
37....141. 1
23: 7....19. 2, 119. 3,
141. 1, 263. 5
13....141. 3
18....61. 6. *a*
19....121. 3
24....166. 5
25....139. 1, 2
27....104. *j*
24: 3....61. 6. *a*
4....266
7....19. 2. *b*, 131. 6
9....275. 6
11....127. 2
15....61. 6. *a*
17....161. 2
21....158. 3
22....35. 1
25: 18....24. 3
26: 50....246. 3. *b*
62....96. *a*
28: 4....249. 1. *b*
6....254. 6. *b*
8....104. *d*
26....39. 3. *b*
29: 15....251. 1
30: 11....274. 2. *b*
31: 2....131. 3
12....45. 5. *a*
32: 5....271. 4. *a*
7....113. 1
21....254. 9. *b*
33....71. *a* (1), 246.
1. *a*
42....27
33: 30....111. 2. *d*
34: 5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4....251. 2. *a*
19....125. 2
20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
14....259. 2
15....225. 1. *a*
19....271. 2
22....99. 3. *a*
28....38. 1. *a*
35....38. 1. *a*, 249. 1
38....273. 1
44....245. 5. *d*
45....112. 3
2: 9....60. 4. *a*
12....203. 5. *a*
24....131. 3
35....139. 1
3: 4....250. 2 (1)
13....246. 1. *a*
17....216. 2. *a*
26....21. 1, 151. 2
4: 10....119. 1
11....99. 3. *a*
26....44. *b*, 91. *b*
30....265. *b*
33....35. 1
41....219. 1. *b*,
256. *d*
5: 6-21....39. 4. *a*
8....27
9....111. 3. *a*
14....249. 1. *c*
17....27
24....71. *a* (2)
6: 4....4. *a*
25....45. 1

7: 2....\$ 119. 1
5....126. 1
10....92. *c*
13....104. *h*
15....105. *a*
17....254. 9. *b*
23....273. 2
24....94. *b*, 112. 3
8: 3....86. *b* (3 pl.)
9....207. 2. *a*
16....55. 2. *a*, 86.
b (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 249. 2
14....98. 2
25....251. 4
26....119. 1
10: 15....119. 3
17....30. 2
11: 12....247. *a*
14....270. 4
18....249. 2. *b*
22....87. 88 (pl.)
12: 6....270. *b*
10....274. 2. *e*
31....45. 5
13: 3....111. 3. *a*
4....283. 1
5....65. *b*
7....276. 1
14....254. 6. *a*
14: 5....57. 2 (3) *a*
7....196. *c*
17....229. 4. *b*
22....280. 1
15: 16....119. 1
18....126. 1
16: 1....22. *b*
3....30. 2
20....280. 3
17: 2, 3....265. *a*
18: 2....275. 1. *c*
19: 6....114
15....43
20: 2....19. 2, 119. 3
7....119. 1
21: 7....13. *b*, 86. *b*
(3 pl.)
8....83. *c*, (2)
11....214. 1. *b*
22: 7....126. 1
24....255. 2
23: 5....253. 2. *b*
11....24. *b*
24: 3....104. *h*
4....96. *a*
25: 4....158. 3
7....60. 3. *a*
13....280. 2
26: 2....39. 4
5....254. 6. *b*
12....94. *b*, 113. 2
27: 4....106. *a*
7....24. *a*
28: 24....104. *b*
45....104. *b*
48....94. *b*
52....126. 1
57....164. 2
58....249. 1
59....165. 2, 220.
2. *a*
66....177. 5
29: 11....106. *a*
30: 3....92. *c*
3, 4....104. *h*
11....166. 1, 205. *c*
20....39. 4, 87
31: 28....22. *b*
29....166. 1
32: 1....245. 2

- 32: 6....\$ 228. 2. *a*
 7....104. *h*, 280. 2
 8....11. 1. *b*, 94. *b*
 10....63. *c*, 105. *b*
 13....13. *a*
 15....285. 3
 18....172. 4
 21....111. 2. *b*
 22....147. 4
 26....104. *f*, 172. 3
 28....215. 1. *b*
 29....262. 1
 32....24. *b*, 57. 2
 (2) *a*
 34....90 (pass.)
 36....35. 1, 86. *b*
 37....172. 1
 37, 38....220. 2. *c*
 41....141. 2
 33: 16....61. 6. *a*, 88
 (3 *f*), 167. 3
 21....177. 3

JOSHUA.

- 1: 1....\$ 265. *a*
 8....30. 2
 14....256
 16....263. 1
 2: 8....88 (pl.)
 14....249. 2. *b*
 16....157. 1, 164. 2
 17, 18, 20....104. *k*
 18....112. 3
 20....249. 2. *b*
 3: 3....246. 3
 9....131. 3
 11....246. 3. *a*
 12....280. 1
 13....246. 3
 14....253. 2. *a*
 4: 4....251. 4. *a*
 5....255. 3
 6....88 (pl.)
 8....104. *g*
 10....275. 2
 13....45. 5. *a*
 23....127. 2
 24....262. 1
 6: 5....125. 2
 7....46
 13....282. *c*
 17....166. 1
 7: 7....60. 3. *b* (2),
 94. *b*, 112. 2
 9....172. 3
 21....246. 2. *a*
 8: 11....246. 3. *a*
 19....271. 2
 22....272. 2
 24....22. *b*
 33....246. 2. *a*
 9: 4....161. 1
 6....119. 4
 8....262. 2. *a*
 12....161. 1, 249.
 2. *a*
 13....126. 1
 24....95. *c*, 172. 3
 10: 11....38. 4. *a*, 39.
 1. *a*
 20....22. *b*
 24....86. *b* (3 pl.),
 245. 5. *b*
 26....56. 4
 29....272. 2
 30....21. 1
 31, 38....272. 2
 11: 8....21. 1
 14....94. *b*

- 12: 21....\$ 55. 2. *a*
 13: 13....196. *b*
 23....247. *a*
 14: 8....62. 2, 175. 1
 15: 36....203. 5. *b*
 38....22. *a*
 66....22. *a*
 17: 1....30. 2
 18: 12, 14....86. *b* (3
 pl.)
 20....88
 19: 43....61. 6. *a*
 50....172. 4
 51....39. 1. *a*
 21: 10....227. 1. *a*
 22: 6....87
 12....45. 5
 16....119. 3
 17....271. 4. *a*
 25....148. 1
 27....44. *b*
 23: 7, 12....249. 2. *a*
 24: 10....92. *d*, 282. *a*
 15....88 (pl.)
 19....275. 3. *a*

JUDGES.

- 1: 1....\$ 265. *a*
 15....273. 3. *a*
 2: 7....256
 3: 15....246. 3. *b*
 24....140. 5
 25....157. 1
 27....272. 2. *b*
 30....274. 2. *a*
 4: 19....164. 2, 262. 2
 20....104. *a*, 127. 2
 21....11. 1. *a*, 156. 3
 22....266
 23....126. 1
 24....282. *c*
 5: 5....86. *a*, 141. 1,
 249. 2. *a*
 7....24. *c*, 74, 74. *a*
 8....92. *d*, 121. 1
 12....45. 2. *a*
 15....148. 3
 15....199. *c*, 207.
 2. *a*
 26....88 (3 *f* pl.),
 105. *b*
 28....60. 3. *b* (2),
 121. 2
 31....263. 1
 6: 9....99. 3. *b*
 11....246. 3. *b*
 14....249. 2. *b*
 15....250. 2 (2) *a*
 17....74, 74. *a*
 20....73. 2. *a*
 25....249. 1. *c*
 31....230. 3. *a*
 34....119. 1
 36....258. 3. *b*
 7: 6....22. *a*
 12....74. *a*
 19....268. 1
 8: 1....166. 2
 2....25
 10....224. *a*
 11....229. 4. *b*
 19....111. 3. *b*
 26....74. *a*
 9: 2....230. 2. *a*
 8....98. 1. *a*
 9....53. 2. *b*, 63. 1.
 a, 95. *b*
 10....89 (f. *s* &
 m. pl.)

- 9: 11....\$ 53. 2. *b*,
 95. *b*
 12....89 (f. *s* &
 m. pl.)
 13....95. *b*
 14....89
 24....220. 1. *b*
 25....174. 5
 29....164. 5, 172. 3
 35....274. 2. *b*
 38....91. *b*
 48....75. 1
 53....140. 5
 10: 2....60. 3. *b* (1)
 4....207. 1. *f*
 9....243. 3
 14....119. 4
 1....254. 6
 11: 18....99. 3. *a*
 25....91. *b*, 119. 1
 37....98. 2
 40....250. 2 (2),
 263. 4
 12: 4....272. 2
 5....230. 3. *a*
 6....3. 1. *a*
 13: 2....248. *a*
 3....16. 1
 5, 7....90 (2 *f* *s*)
 6....119. 2
 8....93. *b*, 245. 5.
 b, 266. 3
 12....275. 1. *a*
 23....273. 1
 14: 1....61. 6. *a*
 6....245. 5. *d*
 11....251. 2. *b*
 15....283. 2. *b*
 18....61. 6. *a*
 15: 16....280. 3. *a*
 16: 5....130. 1. *b*
 13....112. 3
 14....246. 3. *a*
 16....27
 25....51. 2
 26....150. 1
 27....271. 1
 28....22. *b*, 27, 223.
 1. *a*
 17: 2....71. *a*, 2
 18: 7....94. *a*, 275.
 2. *b*
 29....93. *b*
 30....4. *a*
 19: 5....19. 2. *a*, 69
 11....150. 1 (2)
 22....82. 5. *a*
 20: 13....46
 15, 17....96. *a*
 25....224. *a*
 31....131. 2
 32....24. *b*
 39....131. 5
 43....24. *b*
 44....271. 4. *b*
 21: 9....66. *a*
 21....39. 3. *b*
 22....158. 3
 25....258. 3. *b*

RUTH.

- 1: 8....\$ 275. 5
 9....89 (f. pl.)
 11....45. 4
 13....25. 71. *a* (3),
 88 (f. pl.), 91. *c*
 19....104. *g*
 20....60. 3. *c*, 196.
 d

- 2: 8....\$ 88, 88 (2 *f*),
 127. 1
 9....88 (pl.), 165.
 3
 14....150. 3
 16....139. 2
 3: 3....86. *b* (2 *f*.)
 4....16. 1, 55. 2. *a*,
 88 (2 *f*), 106. *a*
 12....258. 3. *b*
 13....119. 3
 15....60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20....220. 1. *b*
 4: 1....147. 5
 15....104. *c*, *i*

1 SAMUEL.

- 1: 1....\$ 265. *a*
 3....219. 1. *a*
 4....245. 3. *b*
 6....24. *b*, 104. *i*
 8....263. 2
 9....104. *d*, 172. 4,
 254. 1
 14....88 (2 *f*.)
 17....53. 2. *a*
 20....119. 2
 24....104. *i*
 28....119. 2
 2: 5....24. *c*
 10....119. 1
 13....203. 5. *a*
 22....88 (pl.)
 27....91. *b*
 3: 2....255. 3. *b*
 4....263. 1. *b*
 7....263. 1. *b*
 8....254. 9. *b*
 19....263. 4
 4: 8....266. 2. *a*
 12....266. 3
 14....75. 1
 19....148. 2
 6: 10....104. *g*, 165. 3
 12....88 (3 *f* pl.),
 147. 4, 282
 14....246. 3. *b*
 15....119. 1
 7: 8....119. 1
 8: 19....24. *a*
 9: 3....270. *c*
 9....243. 2. *a*,
 245. 3
 24....245. 5. *b*
 10: 1-8....100. 1
 4....251. 2. *c*
 5....266. 3
 6....165. 3, 273.
 3. *a*
 13....165. 3
 19....250. 2 (2) *a*
 24....24. *b*
 12: 3....38. 1. *a*
 13....119. 2
 24....91. *a*
 13: 5....250. 2 (1)
 8....149. 2
 19....86. *b* (3 pl.)
 21....19. 2. *b*, 65. *a*
 14: 1....73. 2. *a*
 22....94. *c*
 24....111. 2. *d*
 29....249. 2. *c*
 32....157. 3, 172. 4
 33....57. 2 (3) *a*,
 164. 3

- 14: 36....\$141. 1
40....276. 3
15: 1....125. 2
5....111. 2 *c*
6....151. 2
9....91. *e*
19....157. 3, 172. 4
30....100. 2. *a* (1)
16: 4....284
12....214. 2. *b*
15....221. 2. *a*
18....246. 3. *b*, 254.
6. *a*, 257. 2
23....245. 3. *a*
17: 12....249. 2. *c*, 253.
2. *b*
25....24. *b*, 104. *h*
26....73. 2. *a*, 275.
3. *a*
34....245. 5. *d*, 265.
b, 271. 4. *b*
35....14. *a*, 112. 3,
265. *b*
42....172. 4
47....150. 2
55....245. 2, 249.
2. *a*
56....249. 2. *a*
18: 1....105. *a*
6....158. 3
7....250. 2 (2) *a*
9....156. 1
17....119. 1
20....243. 2
22....220. 2. *b*
28....104. *i*
29....148. 1, 151. 2
19: 10....249. 2. *b*
13, 16....201. 2
17....104. *k*
21....269. *a*
22....249. 1. *c*
20: 6....119. 1
13....271. 4. *a*
21....39. 4
28....119. 1
31....254. 6. *a*
38....199. *b*
42....250. 2 (2) *a*
21: 2....219. 1. *b*
3....92. *b*, 221. 3. *a*
7....44
12....44. *a*
14....66. 1 (1), 105.
a, 174. 4
15....126. 1
22: 2....165. 2
23: 11....94. *d*
22....282. *a*
24: 14....245. 5. *a*
17....260. 1
19....71. *a* (2)
25: 7....94. *a*
8....164. 2
14....157. 3
18....172. 5, 209.
3. *a*
33....165. 3
34....88 (3 f.), 167.
3
43....250. 2 (2) *a*
26: 16....271. 4. *b*
22....246. 3. *a*
27: 12....119. 1
28: 7....214. 1. *b*
8....89 (f. s. & m.
pl.)
10....24. *b*
14....60. 3. *b* (2)
15....63. 1. *c*, 97.
1. *b*, 164. 5
28. 24....\$111. 2. *b*
30: 1....14. *a*
31: 2....94. *c*
2 SAMUEL.
1: 4....\$242. *c*
6....91. *b*, 166. 3
9....256. *c*
10....99. 3. *b*, 106. *a*
15....131. 3
21....255. 1
26....166. 1
27....13. *b*
27....65. *a*
32....274. 2. *b*
3: 2....257. 1
8....165. 3
22....276. 2
4: 6....71. *a* (3)
5: 2....164. 2
6: 1....151. 2
3....249. 1. *b*
5....16. 3. *b*
13....282. *c*
16....253. 1
20....282. *b*
23....56. 2
7: 10....114
8: 18....199. *b*
10: 3....253. 2
11, 17....275. 2. *b*
11: 1....11. 1. *b*
24....177. 3
25....245. 5, 271.
4. *a*
12: 1, 4....156. 3
4....249. 1. *c*
14....92. *d*
13: 4....280. 1
31....254. 10
32....158. 3
39....253. 1
14: 2, 3....16. 1
7....38. 4. *a*, 158. 3
10....104. *k*
19....57. 2 (1),
180. *a*
30....149. 1, 150. 4
15: 8....282. *b*
12....125. 2
23....275. 2. *b*
30....282. *c*
32....273. *b*
34....287. 3
37....215. 1. *e*
16: 1....250. 2 (1)
16....215. 1. *e*
17: 9....243. 2. *a*
10....140. 4
12....71. *a* (1)
22....223. 1. *a*
23....113. 1, 275.
3. *a*
18: 3....113. 2
18....270. *b*
19: 1....281
14....111. 2. *b*
18....224. *a*
19....113. 2
20: 1....257. 2
4....119. 1
5....111. 2. *d*
9....111. 2. *b*
21....95. *a*
21: 2....166. 2
6....60. 3. *a*, 127.
2
9....160. 5, 223. 1.
a, 250. 2 (2) *a*
21: 11....\$271. 4. *a*
12....177. 3
22: 7....142. 2
24....45. 1
33....160. 1
37, 40....238. 1. *b*
40....53. 3. *a*, 111.
2. *c*
41....53. 2. *b*, 132.
1
43....118. 3, 141. 3
44....199. *b*
48....238. 1. *b*
23: 1....160. 5
6....33. 3, 140. 6,
221. *b*
8....199. *b*
27....268. 2
24: 12....24. *b*
13....253. 2
1 KINGS.
1: 6....\$243. 1
14....259. 2. *a*
15....54. 1, 205. *b*
21....87
27....283. 2. *b*
2: 24....105. *a*
31....254. 6. *b*
3: 3....126. 1
7....267. *b*
15....147. 4
4: 5....150. 4, 215.
1. *e*
5: 3....253. 2. *a*
10....254. 8
11....260. 2 (2) *a*
20....119. 1
25....53. 2. *a*
6: 16....10. *a*
19....132. 1
21....207. 1. *c*
38....251. 4. *c*
7: 12....249. 1. *c*
14....132. 1, 253. 1
37....220. 1. *b*
44....251. 4. *a*
8: 1....119. 1
48....86. *b* (1. *c*)
9: 11....165. 2
10: 3....112. 3
9....254. 8
12....275. 1. *b*
15....254. 3
11: 1....210. *d*
3....275. 1. *a*
13....16. 1
22....24. *a*
25....271. 4. *b*
39....57. 2 (2) *a*
12: 10....221. 5. *a*
12....164. 2
32....257. 3
13: 7....234. *a*
12....75. 2
20....60. 3. *b* (2)
14: 2....71. *a* (2)
3....60. 2. *a*, 127. 1
6....273. 5
24....246. 3. *a*
25....257. 3
15: 16....60. 3. *a*
23....271. 4
29....94. *b*
33....257. 3, 4
16: 10....252. 2
16....247. *a*
17....172. 4, 175. 3
25....172. 4
16: 26....\$254. 9. *a*
29....252. 2. *a*
17: 3....100. 1
14....177. 3
21....43
18: 1....252. 1
12....100. 2. *a* (1)
13....104. *g*
30....131. 3
32....273. 3
42....175. 3
43....254. 9. *a*,
274. 2. *d*
44....104. *b*
19: 2....275. 3. *a*
4....274. 2. *c*
7....38. 1. *a*
10....92. *d*
11....275. 1. *c*
15....66. 2 (2) *b*,
219. 1
19....251. 4. *a*
20....98. 1. *a*
20: 9....39. 4
13....229. 1. *b*
27....96. *a*, 161. 4
35....172. 3
39....91. *b*
21: 1....45. 1
8....46
29....164. 2
22: 12....126. 1
23....249. 2. *b*
25....165. 1
27....253. 2. *a*,
270. *c*
35....147. 4
54....119. 1
2 KINGS.
1: 2....\$249. 2. *c*,
283. 1
6....36. 2, 39. 4
7....75. 1
10....172. 4
10, 14....250. 2
(2) *a*
16....39. 4
2: 1....16. 3. *b*
10....93. *c*
11....16. 3. *b*
16....208. 3. *c*
21....165. 2
22....165. 3
24....251. 2. *b*
3: 4....253. 2. *a*
23....119. 1
25....65. *b*, 111. 1
27....263. 1
4: 7....220. 1. *b*
16, 23....71. *a*, 2
24....131. 1
25....73. 2. *a*
32....95. *a*
5: 1....39. 1. *a*
3....112. 3
6....104. *j*
7....254. 9. *b*
9....257
18....46, 176. 1
6: 5....271. 4. *b*
8....220. 2. *a*
10....252. 4
11....74. *a*
18....98. 2, 207.
1. *a*
19....88 (pl.)
22....230. 3
23....172. 4

- 6: 32....\$ 24. *b*
 7: 12....165. 1
 13....246. 3. *a*
 8: 1....71. *a* (2)
 8....249. 2. *c*
 12....120. 1
 13....75. 1
 21....11. 1. *b*, 90
 9: 17....196. *b*
 25....220. 1. *b*
 37....172. 1
 10: 14....118. 3
 30....39. 4
 11: 4....199. *b*
 13....199. *a*
 12: 1....252. 2. *b*
 8....216. 1. *a*
 9....69. 3. *c*, 132. 2
 10....250. 1. *a*
 13: 6....164. 2
 14....263. 1
 15: 1....252. 2. *a*
 10....19. 2
 16....246. 2. *a*
 16: 7....156. 2
 17....233. 2
 17: 13....39. 4. *a*
 36....39. 4
 18: 23....119. 1
 30....126. 1, 271.
 4. *a*
 19: 4....285. 1
 23....234. 2. *a*
 25....175. 2
 29....131. 3
 22: 19....106. *a*
 23: 1....251. 2. *b*
 17....73. 2. *a*, 246.
 3. *a*
 25: 17....251. 2. *b*
 29....177. 3
- 1 CHRONICLES.
- 2: 13....\$ 57. 2 (1)
 16....13. *b*
 3: 5....149. 1
 4: 10....100. 2. *a* (1)
 5: 20....74. *a*
 12: 1....14. *a*
 2....150. 1, 180. *a*
 14....260. 2 (2)
 20....14. *a*
 13: 3....104. *l*
 12....51. 2
 15: 24....94. *c*, 180. *a*
 27....180. *a*, 246.
 3. *a*
 17: 4....266. 3. *a*
 20: 2....254. 5
 8....73. *a*, 149. 1
 21: 13....250. 2
 22: 14....250. 2 (3)
 23: 6....59. *a*
 24: 3....59. *a*, 113. 1
 28....275. 1. *c*
 25: 19....251. 4. *a*
 26: 28....245. 5. *b*
 27: 15....251. 4. *a*
 28: 1....36. 1
 5....249. 1. *a*
 29: 17....245. 5. *b*
 18....125. 1
- 2 CHRONICLES.
- 1: 4....\$ 245. 5. *b*
 10....164. *b*
 2: 7....14. *a*, 254. 3
 3: 3....\$ 247. *a*
 5: 2....119. 1
 12....180. *a*
 6: 42....98. 1
 7: 6....94. *e*
 8: 16....246. 3. *a*
 18....13. *a*
 10: 7....231. 5. *a*
 10....19. 2
 15: 8....246. 3. *a*
 16: 7. 8....119. 1
 12....177. 3
 17: 11....62. 2. *b*, 209.
 2. *d*
 12....282. *c*
 13....275. 1. *c*
 18: 22....249. 2. *b*
 23....38. 4. *a*
 19: 2....112. 5. *c*
 20: 7....105. *a*
 35....96. *a*
 21: 17....125. 1, 260.
 2 (2)
 22: 5....53. 2. *a*
 11....39. 1. *a*
 23: 19....242
 24: 18....249. 2. *b*
 25: 4....254. 7
 26: 15....148. 1, 177. 3
 17....251. 2. *b*
 19....119. 3
 21....108. *a*, 4
 28: 23....94. *e*
 29: 31....65. *b*
 36....245. 5. *b*
 31: 7....148. 1
 14....219. 1. *a*
 32: 15....256. *c*
 30....150. 2 (p.
 182)
 33: 19....199. *c*
 34: 4....126. 1
 5....220. 1. *b*
 6....43. *b*
 35: 13....57. 1
- EZRA.
- 3: 11....\$ 95. *c*, 150. 5
 7: 25....39. 4
 8: 18....26
 23....99. 3
 25....98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26....98. 1. *a*
 29....246. 3. *a*
 31....99. 3
 10: 14....245. 5. *b*
 16....122. 2, 141. 1
 17....245. 5. *b*
- NEHEMIAH.
- 1: 4....\$ 125. 2
 7....282. *b*
 2: 4....111. 2. *e*
 7....111. 2. *b*
 12....39. 4
 13....4. *a*, 164. 5
 3: 13....55. 2. *b*, 62. 1
 20....94. *a*
 33....274. 1
 34....210. *c*
 4: 7....216. 2. *a*
 5: 8....255. 1
 14....65. *a*
 16....112. 3
 6: 6....177. 1
 8....57. 2 (3) *a*,
 164. 3.
 6: 11....\$ 233. *a*
 7: 34....251. 3
 8: 2....166. 4
 5....106. *a*, 125. 2
 9: 5....161. 4
 6....71. *a* (2)
 18....63. 1. *a*
 19....249. 1
 26....63. 1. *a*
 28....249. 1. *a*
 32....271. 4. *a*
 35....249. 1. *c*
 10: 39....94. *b*, 113. 2
 11: 17....150. 2
 12: 44....39. 3. *b*
 13: 13....111. 2. *d*
 16....11. 1. *a*
 23....210. *d*
- ESTHER.
- 2: 8....\$ 126. 1
 9....207. 2. *d*
 4: 3....150. 5
 4....161. 2
 14....127. 1
 16....276. 2
 7: 5....82. 1. *a* (1)
 8: 6....269
 15....256
 9: 4....282. *c*
 27....86. *b* (3 pl.)
 *
- JOB.
- 1: 3....\$ 250. 2 (2);
 260. 2. (1)
 5....263. 4, 274.
 2. *d*
 6....245. 3. *b*
 7....45. 1
 10....71. *a* (2)
 11....45. 4, 131. 3
 14....220. 1. *b*, 258.
 3
 21....164. 2
 2: 3....36. 1. *a*
 5....45. 4
 7....46
 10....248. *a*
 8....267. *b*
 3: 3....263. 5
 11....263. 5
 13....263. 1
 25....168. *a*, 172. 3
 4: 2....283. 1. *a*
 4....200. *e*
 6....287. 3
 19....285. 1
 5: 7....93. *b*, 287. 1
 8....263. 1
 16....61. 6. *a*
 18....165. 3
 6: 2....263. 1
 16....96. *b*
 22....60. 3. *b* (2),
 119. 4
 26....126. 1
 7: 3....249. 2. *b*
 5....119. 1, 159. 3
 14....104. *j*, 105. *b*
 18....105. *b*
 8: 8....57. 2 (2) *a*,
 227. 1. *a*
 21....165. 1
 9: 2....22. *b*
 6....88 (pl.)
 15....92. *b*
 9: 18....\$ 24. *b*, 105. *a*,
 190. *a*
 30....121. 1
 34....105. *b*
 10: 12....19. 2
 22....61. 6. *a*
 11: 3....94. *a*
 12....139. 3
 15....150. 5
 17....97. 1. *a*, 260.
 2 (2) *c*
 12: 14....111. 1
 21....282. *c*
 13: 9....24. *c*
 15....83. *b*
 21....119. 1
 27....264. *a*
 14: 1....254. 9. *b*
 19....112. 3, 275. 4
 15: 7....227. 1. *a*
 11....260. 2 (2) *b*
 18....121. 2
 22....172. 5
 16: 5....104. *h*
 11....147. 3
 12....161. 2
 13....126. 1, 216.
 1. *b*
 16....60. 3. *b* (2)
 19....19. 2
 17: 2....24. *b*
 3....126. 1
 10....215. 1. *c*
 16....88 (3 f. pl.)
 4....91. *b*, 230. 2
 10: 2....105. *c*
 3....94. *c*, 252. 4
 7....113. 1
 15....105. *e*
 16....45. 4
 17....139. 2
 23....88 (pl.), 141.
 1
 29....74, 74. *a*
 20: 4....158. 3
 8....139. 3
 17....255. 3. *a*
 24....112. 5. *c*
 26....60. 3. *c*, 93. *a*,
 111. 2. *e*
 28....140. 2
 21: 5....140. 5
 13....24. *c*
 18....104. *i*
 24....88 (pl.)
 22: 3....283. 2
 20....220. 1. *b*
 21....88 (3 f.), 94
d, 167. 3
 23: 3....269. *b*
 9....34
 11....79. 3. *a*
 17....86. *b* (2 m.)
 24: 14....83. *b*
 19....285. 3
 21....150. 2
 24....139. 1
 25....264. *a*
 33....220. 2. *c*
 25: 3....220. 1. *b*
 26: 9....180. *a*
 11....161. 4
 27: 3....256. *c*
 4....92. *e*
 12....271. 3
 33....220. 2. *c*
 28: 12....245. 5
 29: 3....139. 2
 6....53. 3. *b*
 14....105. *d*

29: 21....\$24. c	9: 17....\$149. 1	45: 3....\$92. a	78: 63....\$93. b
30: 8....24. b	18....219. 1. a	9....199. b	65....141. 5*
26....99. 3. b	19....126. 1	10....14. a, 24. b	80: 3....61. 6. a
31: 5....157. 3	10: 2....31. a, 286	47: 5....43. a	5, 8....253. 2. b
15....61. 3, 105. b,	5....31. b	10....112. 5. c	6....112. 3
161. 3.	8, 10....209. 1. a	49: 9....55. 1	11....93. a
18....273. 3. a	12....131. 3	50: 21....112. 3, 282. b	14....4. a, 180. a
22....27	13, 14....31. b	23....105. b	15....253. 2. b
24....60. 1. a	11: 1....257. 1	51: 6....263. 1	16....4. a, 139. 2
32: 2....269. b	7....220. 2. c, 275.	7....121. 2	19....157. 3
10....125. 1	3. a	53: 6....220. 1. b	20....253. 2. b
11....53. 2. a, 111.	12: 3....280. 2	55: 10....92. c	81: 3....45. 5. a
2. c	4....119. 1	16....164. 2	11....119. 1, 246.
18....164. 2	8....73. 1, 249. 2. b	18....274. 2. a	2. b
33: 5....111. 3. a	13: 4....271. 3	19, 22....19. 2. a	17....279
9....71. a (1)	5....104. h	22....141. 1	84: 2....200. e
13....158. 1	16: 5....19. 2. a, 90,	57: 2....172. 1, 275.	86: 2....19. 2, 126. 1
21....26, 121. 1	151. 3	1. a	88: 17....24. b, 92. a
25....180. a	17: 3....139. 2	9....247. b	89: 2....216. 2. a
27....158. 2	9....263. 5. a	58: 2....88. (pl.)	8....111. 3. b
30....159. 2	18: 6....104. l	4....155. 2	9....253. 2. b
34: 5....65. a	10....147. 5	7....131. 3	10....131. 4
13....61. 6. a	15....82. 1. a (3)	8....139. 3	40....272. 3
18....112. 1	21....21. 1	9....24. b, 214.	44....104. j
22....91. b	27....142. 2	1. b	45....24. b, 86. b
25....216. 1. a	41....132. 1	12....275. 3. a	(2 m.)
35: 11....53. 3. a, 111.	19: 6....249. 1	60: 2....43. a	51....249. 1. a
2. c	8....254. 9. b	4....165. 1	52....24. b, 216.
37: 6....177. 1	14....11. 1. b	5....253. 2. a	2. a
12....61. 6. a	20: 4....63. 1. c, 97.	13....287. 1	90: 2....263. 1. b
24....104. h	1. a, b	61: 1....196. b	10....22. a
38: 1....4. a	9....243. 1	62: 4....93. a, bis	91: 6....140. 1
12....86. b (2 m.)	22: 2....104. j	10....260. 2 (2) c	12....105. c
24....60. 4. a, 113. 1	9....42	12....252. 4	92: 2....242. b
35....230. 2. a	10....157. 1	63: 2....275. 1. c	16....61. 6. a
39: 2....104. g	17....156. 3, 199. b	4....105. c	93: 1....126. 2
3....161. 2	22....272. 3	8....61. 6. a	5....174. 1
4....112. 5. c	32....266. 3	64: 7....54. 3	94: 1....94. d
24....165. 2	23: 6....148. 2, 267. d	65: 7....112. 5. c	9....126. 1
40: 2....268. 1. a	24: 14....131. 3	10....104. h, 105. b	17....61. 6. a
21, 22....208. 3. a	25: 2....6. 7. 2. a	66: 4....275. 2. b	19....141. 6
22....221. 6. b	27....71. a, 2	12....114	20....93. a, 111.
41: 1....160. 5	26: 2....98. 1. a	68: 3....91. b, 131. 2,	2. e
2....105. b	4....112. 3	5, 140. 4	101: 5....92. b, 93. a
17....131. 4, 164. 2	27: 10....112. 3	5....111. 3. a	102: 5....14. a
25....172. 5	13....4. a	8....119. 3	14....139. 2
26....43, 43. a	28: 7....150. 2	18....21. 1	19....266. 3
42: 2....86. b (1 c.)	29: 9....111. 1	21....231. 3. a	103: 3, 4....220. 2. c
13....223. 1. a	30: 4....13. a	69: 10....22. a, 104. i,	4....104. c, 246.
	8....221. 6, b	216. 2. a	2. b
	13....105. b	19....98. 1. a	5....275. 3
	31: 10....31. a	24....119. 1	7....263. 5
	14....31. b	70: 6....71. a, 2	13....119. 1, 262. 3
	24....119. 4	71: 6....157. 1	104: 8....286
	32: 1....165. 3	7....256. b	18....249. 1. c
	10....249. 1. a	12....158. 2	26....119. 1
	33: 5....266. 1	23....88. (f. pl.)	28....88. (pl.)
	34:6. 7. 2. a	72: 15....105. b	29....111. 2. b,
	35: 8....105. a	17....159. 3, 247	151. 2
	10....19. 2. a, 22.	20....93. a	105: 15....264
	b, 215. 1. c	73: 2....172. 1	28....99. 3
	19....102. 3	10....254. 6. b	106: 25....114
	25....127. 2	16....99. 3. b	47....126. 1
	36: 13....121. 1	27....86. b (2 m.)	107: 20....199. d
	37:6	74: 4....220. 2. a	27....126. 1
	9....91. b	5....19. 2. a	109: 13....173. 3
	15....24. b	8....105. a	23....112. 5. c
	23....161. 4	10....119. 1	110: 4....61. 6. a
	38: 3....131. 1	17....11. 1. b	111:6
	11....92. a	19....196. b	112:6
	21....19. 2. a	75: 11....161. 4	113: 5-9....61. 6. a
	39: 2....97. 1	76: 3....203. 5. c	6....218
	5....75. 1	4....22. a, 126. 2,	114: 8....61. 6. a
	14....35. 2, 175. 4	216. 2. a	115: 17....242
	40: 18....71. a (2)	6....96. a	116: 6....141. 2, 150. 2
	41: 5....119. 3, 164. 5	77: 2....112. 3	12....220. 2. c
	42: 9....220. 1. b	4....172. 3	15....61. 6. a
	10....111. 2. b	10....139. 2	19....270. 1. b
	44: 5....258. 2	18....92. b	118: 10....105. a
	18, 21....127. 2	20....24. b	11....139. 1
	27....61. 6. a	78: 9....255. 3. a	18....92. d, 104. a

PSALMS.

118: 23....\$106. 1
 119:6
 18....98. 2
 22....139. 2
 43....60. 4. *a*
 47....141. 6
 71....126. 1
 101....165. 2
 117....172. 3
 129....104. *i*
 133....97. 2
 137....275. 1. *a*
 139....24. *b*
 155....275. 1. *a*
 122-124:74. *a*
 122: 4....274. 2. *e*
 123: 1....61. 6. *a*
 4....246. 3. *a*
 124: 4....61. 6. *a*
 125: 3....61. 6. *a*
 5....79. 3. *a*
 127: 2....196. *d*, 254.
 9. *b*
 129:74. *a*
 3....243. 2. *a*
 86....114
 132: 1....174. 6
 6....127. 2
 12....65. *a*, 220.
 2. *a*
 133: 1....24. *a*
 134-137....74. *a*
 134: 2....220. 2. *b*,
 273. 2
 135: 7....94. *e*, 165. 2
 137: 6....104. *c*
 138: 6....147. 2
 139: 1....104. *f*, 147. 5
 2....158. 1
 5....220. 1. *b*
 8....53. 3. *b*, 88
 (1. *c*), 161. 2
 19....83. *b*
 20....57. 2 (3) *a*,
 86. *b* (3 pl.),
 164. 3
 140: 10....172. 3
 13....86. *b* (1. *c*)
 141: 3....24. *b*, 98. 1. *a*
 5....111. 1, 164. 2
 8....60. 4. *a*
 143: 3....165. 2
 6....272. 2. *b*
 144:74. *a*
 2....199. *b*
 145:6
 8....215. 1. *c*
 10....104. *b*
 147: 1....92. *d*
 149: 5....112. 5. *c*

PROVERBS.

1: 10....\$111. 2. *b*,
 177. 3
 20....97. 1. *a*
 22....31. *b*, 60. 3.
c, 111. 2. *e*
 28....105. *c*
 2: 11....104. *b*
 3: 3....125. 1
 12....43. *a*
 17....258. 1
 4: 6....118. 3
 13....24. *b*, 106. *b*
 16....88
 22....150. 1
 5: 25....105. *c*
 6: 3....49

6: 11....\$11. 1. *a*
 21....104. *f*
 27....118. 4
 7: 13....141. 1
 14....53. 2. *a*
 8: 3....31. *a*, 97. 1. *a*
 11....260. 1
 13....166. 2
 15....88
 17....53. 2. *a*, 111.
 2. *b*
 25....263. 1. *b*
 27, 29....141. 3
 10: 3....111. 1
 4....11. 1. *a*, 156. 3
 11....249. 1
 11: 7....208. 3. *c*
 25....150. 5
 12: 25....197. *b*
 13: 23....156. 3
 14: 3....105. *d*
 10....60. 4. *a*, 119. 1
 34....263. 3
 15: 1....24. *a*, 60. 4. *a*
 9....112. 5. *c*
 16: 4....246. 2. *a*
 17: 4....111. 2. *c*, 140.
 5
 10....131. 1
 14....126. 1, 131. 3
 26....242
 18: 5....267. *d*
 19: 7....19. 2. *a*, 215.
 1. *c*
 13....216. 1. *d*
 19....215. 1. *c*
 24....51. 1
 25....94. *d*
 20: 16....111. 3. *a*
 21: 8....56. 2
 13....254. 9. *a*
 15....267. *a*
 22....63. 1. *a*
 22: 11....215. 1. *c*
 21....253. 2
 24....60. 4. *a*
 23: 1....158. 3
 12....243. 2
 24....152. 2, 3
 27....207. 1. *c*
 24: 2....92. *e*
 7....156. 3
 14....97. 1. *b*, 148. 3
 17....91. *b*, 231. 5. *a*
 23....94. *b*
 31....93. *a*, 207. 2.
d, 271. 1
 25: 6....126. 2
 7....60. 3. *b* (1)
 9....174. 4
 11....10. *a*
 17....127. 2
 19....90
 26: 7....141. 1
 18....141. 6
 21....141. 6
 27: 10....215. 1. *c*
 15....83. *c* (2)
 17....140. 1
 25....24. *b*, 216. 2. *a*
 28: 6. 18....203. 3.
 21....94. *b*
 29: 6....140. 1
 30: 4....65. *b*
 6....22. *b*, 66. 1 (2)
a, 151. 2
 8....11. 1. *a*
 9....65. *a*
 17....14. *a*, 24. *b*,
 57. 2 (3) *a*

30: 25....\$200. *e*
 31....229. 1. *a*
 31: 3....199. *a*
 10-31....0
 12....104. *i*
 31....247. *a*

ECCLESIASTES.

1: 4....\$266. 1
 9....256. *c*
 15....161. 4
 17....3. 1. *a*
 18....90
 2: 5....207. 1. *a*
 7....275. 1. *c*
 8....280. 3. *a*
 13....57. 2 (3) *a*,
 231. 3. *b*
 15....260. 2 (2) *a*
 19....230. 4, 283.
 2. *a*
 22....74, 177. 1
 3: 2, 4....267. *b*
 17....245. 5. *a*
 18....74, 139. 2
 4: 2....268. 1. *a*
 9....251. 4
 12....105. *a*
 14....53. 2. *a*, 111.
 2. *c*
 5: 5....113. 2
 7....38. 1. *a*, 201. 2
 8....112. 5. *c*
 7: 16....82. 5. *a*
 22....71. *a* (2)
 24....280. 3
 25....273. 4
 26....91. *b*, 165. 2
 8: 1....177. 3
 9....268. 1
 12....165. 2
 9: 1....139. 2, 216.
 1. *a*
 12....59. *a*, 93. *e*
 18....165. 2
 10: 5....164. 3
 10....121. 2
 17....220. 2. *c*
 11: 3....177. 1
 6....75. 2
 12: 1....201. 2
 4....87
 5....11. 1. *a*, 122.
 2, 140. 5
 6....140. 1, 2
 11....19. 2. *b*, 65. *a*

SONG OF SOLOMON.

1: 6....\$105. *e*, 141.
 1, 207. 1. *a*
 7....45. 5. *a*, 74,
 209. 1. *a*
 8....24. *b*, 260. 2 (2)
 10....174. 1
 2: 5....254. 7
 10....221. 2. *b*
 15....60. 3. *b* (2),
 119. 4
 3: 1....45. 5. *a*
 11....148. 3, 164. 3
 4: 1....254. 4
 2....220. 1. *b*
 5....216. 1. *c*
 9....104. *k*
 5: 2....57. 2 (3) *a*,
 60. 4. *a*

5: 3....\$105. *d*
 9....104. *k*
 12....57. 2 (3) *a*
 6: 5....45. 5. *a*
 6....220. 1. *b*
 9....105. *e*, 275. 5
 11....141. 1
 7: 3....221. 6. *b*
 4....216. 1. *c*
 8....210. *e*
 13....141. 1
 8: 2....199. *b*
 5....104. *i*
 6....22. *a*, 216. 2. *a*

ISAIAH.

1: 3....\$262. 3
 5....256. *c*
 6....60. 2. *a*, 156. 2
 9....262. 1
 11....271. 1
 15....104. *h*, 119. 1
 16....54. 4. *a*, 82.
 5. *a*
 17....185. 2. *c*,
 267. *c*
 18....245. 5. *d*
 21....33. 1, 61. 6. *a*,
 218
 22....245. 5
 24....245. 4
 29....279
 31....60. 3. *b* (2)
 2: 2....265. *b*
 4....207. 1. *a*
 20....43. *b*, 207. 1.
a, 266
 3: 1....280. 3. *a*
 9....273. 3. *a*
 15....24. *a*, 75. 1
 16....172. 5, 209. 3. *a*
 24....53. 3. *a*
 4: 4....262. 1
 5: 10....22. *a*, 216. 2. *a*
 19....97. 1, 97. 1. *a*
 20....10. *a*
 23....275. 6
 28....24. *b*
 6: 1....265. *a*
 2....203. 5. *a*
 5....254. 10
 9....56. 3. *a*, 175. 4
 12....119. 1
 13....92. *d*
 7: 2....157. 1
 4....91. *b*
 11....119. 3, 126. 1
 14....166. 1
 15....267. *c*
 19....156. 4
 25....274. 2. *e*
 8: 2....22. *b*
 11....104. *a*
 17....100. 2. *a* (1)
 23....61. 6. *a*
 9: 3....24. *b*, 221. 5. *a*
 4....142. 1
 6....4. *a*
 12....246. 2. *b*
 17....45. 2
 10: 1....207. 2. *a*,
 247. *b*
 9....22. *b*
 10....260. 2 (2) *c*
 12....255. 3
 13....11. 1. *b*, 57. 2
 (3) *a*, 92. *b*, 174.
 1, 231. 3. *b*

- 10: 14....\$245. 5. *d*
 16....147. 4
 17....221. 5. *b*
 27....4. *b*
 34....19. 1, 45. 2
 11: 2....100. 2. *a* (2),
 156. 4
 8....141. 6
 15....60. 3. *a*
 13: 8....65. *b*
 16....91. *c*
 18....92. *e*
 20....53. 3. *a*, 111.
 2. *c*
 14: 6....114
 11....150. 5
 19....95. *a*
 23....57. 2 (2) *a*,
 94. *b*, 161. 2
 31....119. 4
 15: 5....142. 2, 161. 2
 16: 8....277
 9....168. *a*, 174. 4
 10....86. *b* (2 *m.*),
 161. 4
 17: 8....229. 3. *a*
 11....156. 2, 161. 2
 14....139. 2
 18: 2....139. 3
 4....98. 1. *a*
 5....65. *a*
 19: 3....141. 1
 4....275. 3
 6....24. *c*, 94. *a*,
 150. *a*
 9....199. *c*
 17....11. 1. *a*, 196. *d*
 21....92. *c*
 20: 4....199. *c*
 21: 3....207. 1. *a*
 9....262. 4
 12....112. 1, 172. 1,
 177. 3, 247
 14....111. 2. *c*
 22: 1....254. 6
 5....161. 2
 10....25
 11....221. 7. *a*
 17....161. 2
 19....45. 3, 111. 1
 21....221. 3. *a*
 24....254. 6. *b*
 23: 9....254. 2
 11....54. 3, 94. *b*,
 221. 6. *b*
 13....249. 2. *a*
 17, 18....220. 1. *b*
 18....113. 1
 24: 2....165. 2, 246.
 2. *a*
 3....140. 3, 4
 19....139. 2, 282. *a*
 20....82. 1. *a* (1)
 25: 1....104. *a*
 6....209. 1. *a*
 10....159. 2
 11....119. 1
 26: 5....105. *a*, *b*
 11....254. 9. *a*
 16....86. *b* (3 *pl.*)
 19....221. 2. *b*
 20....172. 3
 27: 3....105. *d*
 4....127. 3
 8....24. *a*
 11....88 (3 *f. pl.*)
 12....223. 1. *a*
 28: 3....88 (3 *f. pl.*),
 91. *c*
 6....60. 3. *a*
 28: 10....\$280. 2
 12....86. *b* (3 *pl.*)
 13....280. 2
 16....150. 5, 279. *a*
 21....249. 1. *a*
 27....113. 1
 28....282. *a*
 29: 1....131. 2
 7....165. 3
 9....141. 6
 14....90, 279. *a*
 16....283. 2. *b*
 21....86. *b* (3 *pl.*)
 22....156. 1
 30: 2....157. 1
 5....157. 3
 11....79. 3. *a*, 232. *a*
 12....19. 2, 119. 3
 18....106. *a*, 119. 1,
 139. 2
 19....104. *b*, 106. *a*,
 141. 3
 21....180. *a*, 258. 1
 23....273. 3
 28....160. 4
 29....96. *b*
 31: 4....22. *a*, 43
 32: 1....88
 11....275. 1. *a*
 33: 1....24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6....255. 2
 21....24. *a*
 9....82. 1. *a* (1)
 10....82. 5. *a*
 12....24. *c*, 149. 1
 15....271. 2
 21....56. 1
 34: 4....140. 2, 245.
 5. *d*
 6....96. *a*
 11....21. 1, 229. 4. *b*
 17....104. *i*
 35: 1....55. 1, 88 (*pl.*),
 158. 2
 7....275. 4
 36: 8....35. 1, 246. 3. *a*
 9....250. 1. *a*
 15....271. 4. *a*
 37: 23....270. *c*
 32....254. 9. *a*
 38: 5....90, 279. *a*
 14....19. 2
 16....256. *c*
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INDEX III.

HEBREW WORDS ADDUCED OR REMARKED UPON.



Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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POSTSCRIPT

THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מִי**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

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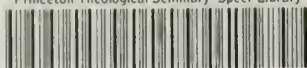
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